A guide to the Holy Qurbono

by

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It is with great affection and humility,
I dedicate this book to

Late Lamented Metropolitan
H. G. Dr. Kadavil Paulose Mor Athanasius

of blessed memory,

who was my mentor and guru in Syriac,
Monasticism and on Priesthood.

* * *

This second edition is publishing in connection with the
25th anniversary of the demise of His Grace.

His Holiness Moran Mor Ignatius Aphrem II

(123rd Patriarch & Supreme Head of the Universal Syriac Orthodox Church)

MALANKARA ARCHDIOCESE
of the Syrian Orthodox Church in North America
(Under the Holy Apostolic Throne of Antioch and All the East)

Archbishop Mor Titus Yeldho
Patriarchal Vicar

Preface

This book is a revised form of the booklet originally produced as supplementary texts to the 8th, 9th and 10th grade of the Sunday Schools of the Malankara Archdiocese in U.S.A & Canada. The intention was to introduce to the children, the beauty and richness of the Holy Qurbono, so that our children will have a better understanding of our Liturgy and can participate in the Holy Services in a meaningful manner.

Ever since the launching of the texts, there has been an overwhelming demand, especially from the young teachers, for publishing this as a book so that it will reach the youth and the adults who wish to learn more about the Tradition of our Holy Church. I also acknowledge the loving encouragement of the Sunday School Association leaders in this regard. Hence, after prayerful consideration, I humbly present this to you. It is my hope that this book will help you to know more about our Church Services and to gain spiritual nourishment from them. Let me remind you that this is only a short and simple introduction of the Divine Liturgy. You may consider this as a motivation to seek more advanced study materials for better understanding.

Even on this 30th year of my first ordination as Qorooyo (reader) by late lamented Metropolitan Mor Athanasius Paulose Kadavil, I am still amazed at the beauty of our Holy Qurbono. Thanks to my parents who were always keen in keeping me close to the Church activities. In all these years, I had a lot of thoughts and questions about the Holy Qurbono which helped me to learn more about the richness of the Holy Qurbono and to experience the divine Grace through each single Holy Qurbono I participate or officiate. Some times I feel that many people are unaware of what is accomplished in the Holy Qurbono and how it is perceived, understood and lived. In closing, let me express my gratitude to God Almighty who enabled this humble-servant for this, and to all those who helped in publishing this book. May God bless you.

Feast of Holy Resurrection 2012

+ Archbishop Titus Yeldho

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Foreword

"A Guide to The Holy Qurbono" is an easy to understand, comprehensive and authoritative briefing of the holiest of the Holy Sacrament and satisfies the longstanding need of the Sunday School of the Malankara Syrian Orthodox Church in North America (MSOSSA).

The genesis of this book is centered on the feedback of nearly all of the Sunday Schools of the MSOSSA in response to a survey conducted by the Malankara Syrian Orthodox Sunday School Association (MSOSSA) in 2010 requesting a supplement of the Holy Qurbono be made available to students. Archbishop His Eminence Mor Titus Yeldho (Archbishop and Patriarchal Vicar of the Malankara Archdiocese in North America), with extensive help from Mrs. Janice Mathew (MSOSSA's Region 3 Director from 2010 to 2012), has prepared this book in 3 parts to use as supplementary chapters for the Sunday School grades 8 to 10 of MSOSSA. Subsequently, these 3 parts were combined to produce this book to serve as a reference-cum-refresher book on the Holy Qurbono.

The book is logically laid out, very concise and is not so deeply theological to lose an average person's interest. Yet it contains such depth and elegance that easily conveys the beauty of the sacrament. However the absolute uniqueness of the book is the pictures and the way it is organized. Every sacramental item used and all the major stages of the Holy Qurbono are depicted in vibrant pictures which, when paired side by side with the text, provides an amazingly easy to follow text for a rather delicate yet complex subject. In addition, the images of the Holy Church Fathers are included to emphasize the sacrifices and invaluable contributions of these dedicated individuals. To put together an authoritative, comprehensive volume such as this is a major task and the author is to be heartily congratulated in doing so, so elegantly.

To know and understand the Holy Qurbono is the most absolute need of every Sunday School student, every youth, and every Christian. We are never closer to Christ than in the Holy Qurbono. The Holy Communion brings about in a sublime way the mutual 'abiding' of Christ and each of His followers: 'Abide in me, and I in you' (John 15:4). Our church is built up through and continues to prosper through the sacramental communion with the Son of God who was sacrificed for our sake: 'Do this in remembrance of Me. ... Do this, as often as you drink it, in remembrance of me' (1 Corinthians 11:24-25; Luke 22:19).

Dear Sunday School students and youth of Malankara Syrian Orthodox Church in North America,

I am certain this book will help you to internalize the full meaning of that sacramental communion and to abide by His advice 'This, do in remembrance of Me'.

T. V. John
MSOSSA Director, 2010 – 2012
January 20, 2012

Acknowledgment

"Love the Lord your God with all your heart, with all your soul,
with all your strength and with all your mind"
(Deuteronomy 6:5, Luke 10:27)

Truly it is with humility and gladness that we release a guide on The Holy Qurbono. Time and time again, students and spiritual leaders have approached the Sunday School board to provide educational material on the sacraments, especially the Holy Qurbono. It is through this earnest request and yearning for knowledge from our students that this supplemental study became a reality. The source of this text is the beautifully written literary work The Queen of Sacraments by Very Rev. Fr. Dr. Mani Rajan Corepiscopos.

First and foremost, we thank God Almighty for His guidance in this work.

There are many extraordinary people that provided their talents to enable the Malankara Syrian Orthodox Sunday School Association (MSOSSA) to provide such a text. The release of this guide would not be possible without the prayers, love, and support of our beloved spiritual shepherd and Archbishop, His Eminence Mor Titus Yeldho. With the grace and guidance of the Holy Spirit, His Eminence breathed life to the otherwise quiet words of this book. Witnessing a plain text document transform into this aesthetically inspiring book has been a monumental experience and we would like to express our sincere and heartfelt gratitude on the commitment and sacrifice for our children to receive such a precious gift. Our hope is this will be the humble beginnings of many great things to come to provide the spiritual nourishment that our faithful so critically require.

Although not part of the original content of the guide, the Sunday School Board extends its appreciation to His Eminence for granting the request to collect various photos to supplement the text of the study. We would like to thank Rev. Dn. Martin Babu for providing many of the images of the Holy Qurbono viewed throughout the book. Alongside Thirumeni in many review sessions for Sunday School is our beloved Sunday School Director, Dr. T.V. John, who has embraced the position with dedication and determination to make results happen. In addition, there are several people that offered their time and energy to the completion of the study, we extend our gratitude to Rev. Dn. Martin Babu, Rev. Dn. Shawn Shaji, and Miss Tina Geevarghese for sharing honest, critical, feedback to provide a valuable study for our young people. We would also like to take this opportunity and thank St. Ignatious, Dallas for sharing their Sunday School program's Supplemental text. We cannot go without appreciating Mr. Ryan John for the stunning cover page which captures the reverent splendor of the contents within the guide. MSOSSA would also like to extend our gratitude to Chevalier Babu Jacob Nadayil, Mr. Jolly Mathai Malayil and St. Francis Press for assisting in the printing of the textbook.

As part of the study, we wanted a way to bring the beauty of our Church's liturgy to life - based upon the expression "a picture is worth 1000 words" - we are hoping that the photos throughout the text accomplished this vision and enhances the usefulness of the guide. It indeed was a team effort and "each one should use whatever gift he has received to serve others, faithfully administering God's grace" (1 Peter 4:10) was fulfilled and witnessed through this work. All praise, glory and thanksgiving to God Almighty.

Prayerful Regards His servant,

Janice Mathew
MSOSSA

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Holy Qurbono Introduction

After amazing the people by the miracle of feeding the five thousand with five loaves of bread and two fishes, our Lord draws their attention to the real miracle for which He came, and for which He died and rose. He said to them, "Do not labor for the food that perishes, but for the food which endures to everlasting life which the Son of Man will give you." (John 6: 27) And then our Lord explained what that food is by telling them, "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." (John 6: 51).

On the day of Last Supper, our Lord established the Holy Qurbono as the New Testament sacrifice replacing the animal sacrifice of the Old Testament and entrusted the Holy Apostles to celebrate it in remembrance of His passion, death and resurrection.

> "The Lord Jesus on the same night in which he was betrayed, took bread, and when
> he had given thanks, He broke it and said, "Take, eat; this is My body which is broken
> for you; do this in remembrance of Me. In the same manner He also took the
> cup after supper, saying "This cup is the new covenant in My blood.
> This do, as often as you drink it, in remembrance of Me."
> For as often as you eat this bread and drink this cup,
> you proclaim the Lord's death till He comes."
> (1 Corinthians 11:24-26)

In the Holy Syrian Orthodox Church the beauty and bliss of the religious life is its rich and inviting worship and the Holy Qurbono is the central act of worship. In the Holy Services of our Church the whole person – all the senses - are involved. Seeing the divine experience unfolding in the altar, hearing the melodious chants and hymns of the celebrant and congregation, smelling the fragrant aroma of incense which purifies the body and spirit, the gentle touch of our fellow brethren during the kiss of peace, and the pleasant taste of the body and blood of our dear Lord Jesus Christ emulates the most breathtaking heavenly experience. Hence a person should come with a prepared heart and mind to participate in the Holy Sacrament. The Sacrament is only as meaningful as the effort put forth by the individual. Participating in the Sacrament by singing the hymns, meditating in the prayers, and giving proper and timely responses will definitely transpire us to an amazing and unique experience.

In the Holy Church all the Sacraments including the Holy Qurbono are celebrated by both the clergy and the people. The clergy and the faithful are essential for administering the Sacraments. Hence all are required to learn the liturgy of the Holy Church. Those who are attending the Holy Services need to understand the implied meaning, symbols, and representation in order to experience its full richness. If the participants are aware of the greatness of the Holy Liturgy they will attend the service with great reverence and politeness and will take it seriously. The lack of proper understanding of the Holy Services is the main cause of several people leaving the Holy Church under the influences of new and distorted teachings.

St. Paul advises us to receive the Holy Communion with sufficient preparation and otherwise it will be a sin (1 Corinthians 11: 27 – 30). Just like medicine for the physical healing, Holy Communion helps us in our spiritual growth and our fight against Satan. Therefore regular attendance in the Church services is vital for us.

The Holy Qurbono is a Sacrament that enables us to participate and commemorate the birth, public ministry, death, resurrection and the Second Coming of our Lord Jesus Christ. By obeying His command "Do this in remembrance of me" we become participants of His sacrifice (Matthew 26:26-28; Mark 14:22-25; Luke 22:14-19). The word 'Qurbono' means 'offering of sacrifice'. Holy Qurbono/Holy Communion is the Sacrament which gives completeness to all Sacraments and therefore it is called the 'Queen of the Sacraments'. Holy Qurbono is also a thanksgiving service. In fact, the primary aim of celebrating Holy Qurbono is to thank God for all His blessings and mercies and to dedicate ourselves to a life of love for God and all His children.

Essentially Holy Qurbono is the core of Christian worship and life. Jesus proclaims "He who eats My flesh and drinks My blood, abides in Me and I in him" (John 6:56). Holy Qurbono is the 'bread of life'. When we receive the Holy Qurbono, our Lord who conquered death, sin and Satan, renews His dwelling in us. And hence, if anybody keeps oneself away from the sacred communion for a long time, then he/she disobeys the Lord's command and loses his/her communication with Christ.

Components of The Holy Qurbono

There are 4 components in the Holy Qurbono - the celebrant, the Sacramental items, the book of Holy Liturgy (*Anaphora*/Qurbono *Taksa*) and the recipient (congregation).

(1) The celebrant is a prelate (Patriarch, Catholicose, or bishop) or priest. God is the actual celebrant and the prelate/priest acts His ambassador. Deacons and Altar Assistant(s) help the chief celebrant in the Holy Qurbono and other services.

(2) A list and description of the items used in the Holy Qurbono are given below. However, the primary Sacramental items for the Holy Qurbono are the leavened bread and wine (mixed with water). In the Holy Qurbono, the bread and wine after the consecration become the body and blood of our Lord by the power of the Holy Spirit.

(3) The Book/Rite of the Holy Qurbono is known as Anaphora or Qurbono *Taksa*. The Holy Church has several Taksas (Rites), including that of *Taksa* of St. James, brother of our Lord, *Taksa* of St. Dionysus Bar Salibi, *Taksa* of St. John Chrysostom. In the Holy Church there is more than 80 different *Taksas* are in existence.

(4) The recipient (congregation) - The preparation and active participation of the recipients is required in any sacrament . The details will be covered later in page 14.

Church building and articles used:

In order to understand the Orthodox worship, it is necessary to learn about the structure of the church building at least briefly. We talk about the local church building here and not the universal Church. When Jerusalem Temple was built God promised to Solomon, "I have consecrated this house which you have built, and put my name there for ever; my eyes and my heart will be there for all time" (1 Kings 9:3). In early Christianity, the believers assembled in houses as we read in the Holy Bible. The house of St. Mark, which is also known as the Upper Room, where our Lord had his Last Supper and instituted the Holy Qurbono, is known as the first church in Christianity. Later, when Christianity became a free religion, they started building local churches in the model of Jerusalem Temple. The church building is consecrated by a bishop by anointing it with the

Holy Chrism (*Mooron*) and dedicating it for the worship of God.

The church building is the symbol of the presence of God among us. Hence it represents the Garden of Eden where man experienced the fellowship of God. The church also represents the Mount Sinai and the valley where Moses communed with God while people waited to receive his return (Exodus 34).

Thus the church building has three main divisions, following the design of the tabernacle built by Moses for Israel.

i) Holy of the holies, the Sanctuary or the *Madbaho*
ii) Chancel or *Kestrumo*
iii) Nave or the Common place

Holy of Holies / Sanctuary/ *Madbaho*: The word *madbaho* is from the root word *dbah* means 'to sacrifice'. This is the most sacred place in the church building which represents the Golgotha where the divine sacrifice of Lord took place. The *thronos* (altar table) is at the center of this sanctuary. This elevated part is separated from the chancel by steps and with a large curtain.

Chancel / *kestrumo*: This is the place where priests and deacons assemble for the prayer. In many churches the choir and the children are also stand in this portion of the building. This part is separated from the Nave by a fence, and this space is represented by the space between the valley and the place where Moses prayed. In the Old Testament times, the animal sacrifices were offered at the chancel, but now the living sacrifice, with bread and wine, is offered at the Holy of Holies.

Nave / Common Place: This is the larger area where the people stand during the prayers and liturgy. It represents the valley where Israelites waited to receive blessing from God, and now the worshippers stand in prayer awaiting the Second Coming of our Lord. Just as Moses interceded for the people of Israel then, priest intercedes for the people who are in the church. Hence the Mount is represented by the *madbaho* (sanctuary) and the valley by the Nave.

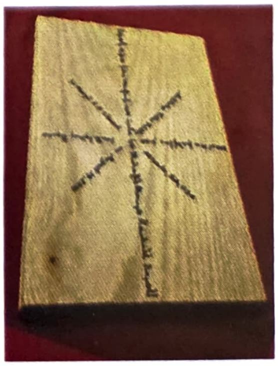
veil *(thirasheela)*: This curtain separates the sanctuary from the Holy of Holies (Exodus 26:36, 40:3). When this curtain, representing the firmament between Earth and sky opens, we visualize the opening of heaven.

***Thronos* (Altar Table):** *Thronos* which means "throne" located at the center of the sanctuary represents the 'Tomb of Christ'. The Thronos is often referred to as the 'Table of Life' because we find the bread of life on it. It is also called the 'Tomb of the glorified Lord' because the bread and wine placed upon it are transformed into the Body and Blood of our resurrected Lord.

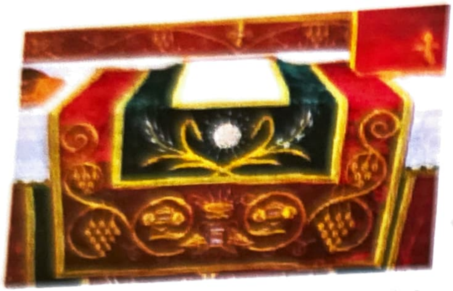
***Sleebo* (Cross):** The cross placed in the middle of the *Thronos* symbolizes our Lord's sacrifice on Mount Golgotha. The Cross is the symbol of peace, victory, and salvation. It is also described as the weapon in the fight against Satan.

Candles: The twelve candles on the altar represent the 12 Apostles. The light emitting from the candles symbolizes the presence of God. Jesus proclaimed "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life" (John 8:12). The melting of wax reminds us that we, as Christians, should be prepared to sacrifice ourselves to lighten others. Candles made of animal fats are not permitted to use in the church.

***Tablitho* (Tablet):** ① This is a piece of wooden slab placed at the center of the *Thronos* and is covered with a cloth. Since the ② *tablitho* is anointed with the Holy Chrism (*Mooron*) it is kept covered and should be handled carefully by a bishop, priest or full deacon. It is consecrated with Holy ③ Chrism by a bishop during the consecration of a church. The *tablitho* will have the inscription of the details of the ④

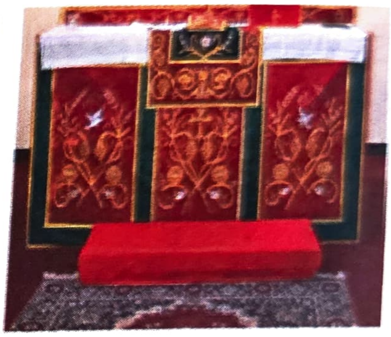


place, date and by whom the consecration of the *tablitho* was done. With a consecrated tablet, the Holy Qurbono can be celebrated in any place. Hence it is also called "temporary altar". Without the *tablitho* the Qurbono cannot be celebrated. Tablitho symbolizes the cross on which our Lord was crucified. The Qurbono can be celebrated on the same *tablitho* only once a day. During the Holy Qurbono the paten and chalice are placed over it.

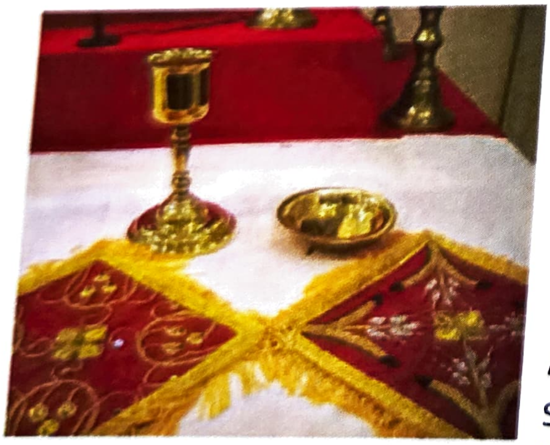


***Virikootam* (Tricolor spread):** This is a rectangular piece of cloth covering the *tablitho*. It is made of red, green, and white/yellow pieces of cloth. The red represents the universe, the green the world and the white/yellow the Holy Church.

***Chithola* (Altar cloth):** The colored cloth usually divided into three parts, symbolizes the Holy Trinity. It is used for covering the front part of the *Thronos*.



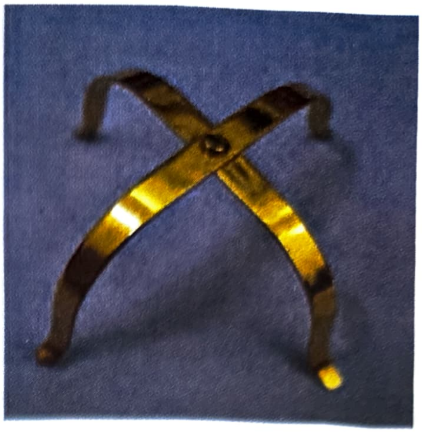
***Dargo* (Step):** This is a foot step in front of the *Thronos* used by the celebrant to stand during the *Anaphora*, the part of celebration after the Nicene Creed. During the *Anaphora*, the celebrant steps on the *dargo* (altar step) symbolizing the entrance of our Lord in to the upper house of St. Mark for the celebration of the Last Supper and for the institution of the Holy

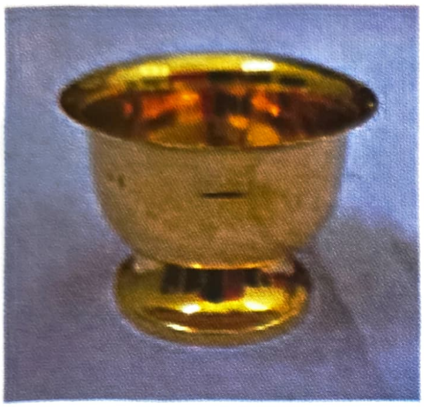


***Kasa* (*Koso*, Chalice) and *Peelaso* (Paten):** The Chalice holds the Eucharistic wine and the Paten holds the Eucharistic bread. The Paten and Chalice recalls the mystery of the Last Supper, the bread represents the Body of Christ and the wine represents His precious Blood.

***Kablana* (*m'kablono*, cover):** The two square shaped cloth called *Kablana* are used to cover the Chalice and the Paten at the beginning and close of the service when they are not covered by the *shushefo*. This cover symbolizes the shroud that covered the body of Christ, and prefigured by the clouds that covered the Tent in the desert during the plight of the Israelites from Egypt (Exodus 40: 34).

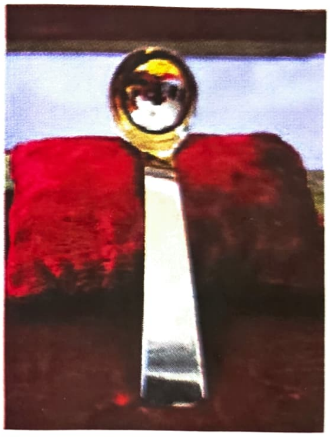
***Kaukbo* (Star):** The Star (cross) shaped frame made of two hoops of metal is placed over the paten to hold the paten cover without touching the bread. It symbolizes the Star of Nativity, the star that stood above the manger at the birth of Christ.



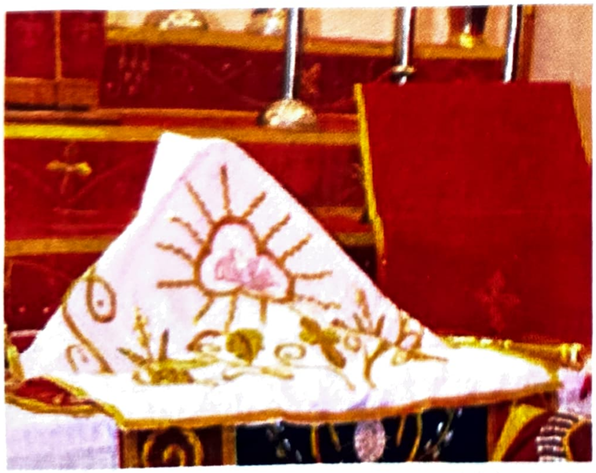


***Mshamshonitho* (bowl):** This small bowl is used by the priest to mix wine with water and also for cleaning his fingers while handling the Holy Body and Blood.

***Tharvodo* (Spoon):** The small spoon used to administer the Holy Qurbono from the chalice. It represents the tongs which the angel used in giving the glowing coal to the mouth of prophet Isaiah in his vision. (Isaiah 6:6,7)

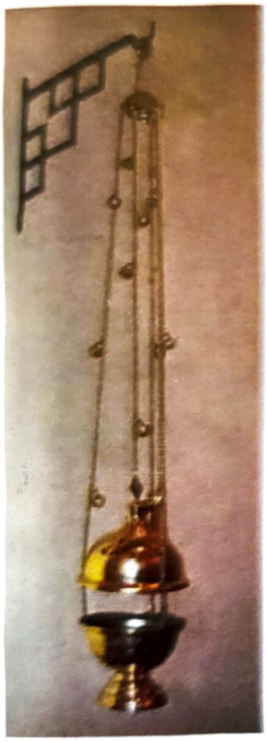


***Gmurto* (cushion):** A sponge of fine texture used to cleanse the Sacramental vessels. It symbolizes the sponge used by the soldiers to offer the sour wine to Christ during His passion on the Cross.



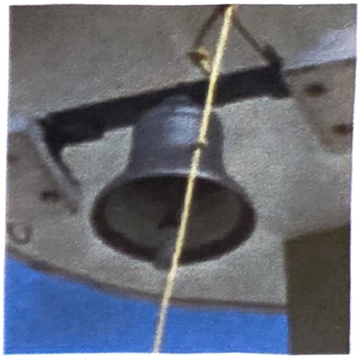
***Shushefo* (Veil):** This white piece of cloth is used to cover the Paten and Chalice. It represents the fact that the Divine Mysteries are hidden from the understanding of men. The divinity and humanity united in Christ, the Divine Word, is beyond human comprehension just the same way as the transformation of bread and wine into flesh and blood of Christ is beyond our perception. It symbolizes the stone rolled over the Tomb of Christ (Mathew 27: 60) and also the rock of flint which sent forth 12 streams of water for the 12 tribes of Israel. (Numbers 20: 2-11)

Lectern (Gospel stand or *Evengelion* table): This is the pulpit which symbolizes the heights of Mount Sinai from where God spoke to Moses and handed him the stone tablets containing the Ten Commandments (Exodus 34:1-2). Therefore the Book of Gospel, which points to Christ Himself, is placed on the Gospel stand. It is honored as the second *thronos* (throne) in the altar where God the word is present in written form.

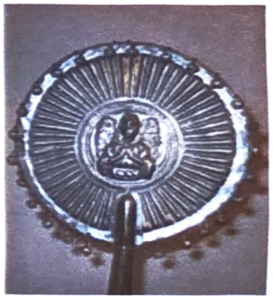


Censer (*Dhoopakutty*): It has 4 chains and 12 bells. The lower cup of the censer represents the earth and the upper cup the heaven. The first chain stands for God the Father. The second and third chains represent the human and divine nature of God, the Son. The fourth chain represents God the Holy Spirit. The joining of the chains on the circular disc on top with the hook, represents the unity of the Holy Trinity. The 12 bells represent the 12 Apostles of Christ. The four chains have several links representing the saints, prophets, emissaries who led the people of God from the beginning, preparing man to be worthy of the new Covenant with God. The coal represents the sinners. The fire signifies the Holy Spirit by whose contact the black coal shines and glows representing purification of the sinners to become the children of God. The incense shows the grace of the Holy Trinity and cleansing of sins. As the smoke goes up to the high so also our prayers should go high (Psalm 141:2). The lower cup is also considered as the womb of St. Mary where God the fire indwelled without burning it as in the case of the burning bush (Exodus 3:2,3)

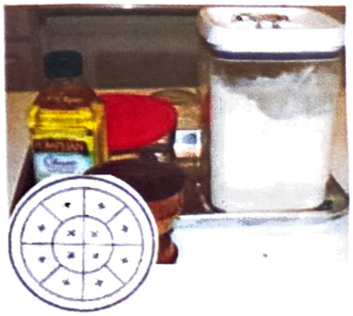
Hand Bell (*Kai mani*) : The altar assistants use the bell to proclaim and draw the attention of the congregation to the important moments of the Holy Qurbono.



Church Bell: The big Church bell is used to assemble the congregation of faithful to the Church for worship services, just as the trumpet or herald used to call the army for battle in olden times. The ringing of the bell before Holy Qurbono alerts the faithful people outside the Church that the Holy Qurbono is to commence soon. The Church teaches us to make the sign of cross on ourselves and say, 'Bless my Lord', whenever we hear its sound. If we are already inside the Church, we need not make the sign of cross as our focus should be on the happenings inside the sanctuary. Because of the above said reason, once the Holy Qurbono begins, the big Church bell should not ring. In addition to that, it is used to ring at the arrival of a bishop and also during the procession during festivals. It is rung in a slow pace, when a dead body is brought to the Church for the funeral.



***Marvahtho* (Fan):** A round shaped silver or gold object with several bells mounted on a long pole. In the center of the fans, the seraphic face (angelic) and wings are represented. The fans symbolize the presence of angels around the altar. The sounds represent the seraphim and the fluttering of their wings around the mysteries. It is carried in processions and used at the most solemn parts of the Holy Qurbono to convey the heavenly experience.



***Lahmo* (Eucharistic bread):** This is made of wheat flour, pure water, salt, leaven and olive oil. Olive oil is used on the wooden mold for imprinting the pattern which represents the 12 Apostles. The leaven used for preparing the bread is a portion of the leaven used in a previous preparation and as per the tradition, it may be traced back to the very bread used at the Last Supper.

Vestments of the Celebrant: During the Holy Liturgy and other Services, the celebrants use special vestments and a detailed description is given at the end of the guide (refer to Appendix V for details).

The preparation for The Holy Qurbono

For any special events in our life, an adequate preparation is vital to make it joyful, successful, and memorable. Similarly to make the Holy Qurbono a maximum rewarding one, we need to prepare ourselves spiritually and physically.

1. Preparation of The Participants

- **Prayer and meditation:** The participants need to spend some time in prayer, meditation and in reading the Holy scriptures so that we can be filled with thankfulness and repentance.
- **Reconciliation with brethren:** This is an essential preparatory factor, without reconciliation with our brethren, we cannot get reconciled with God and dedicate ourselves to God's will (Mathew 5: 23 - 24). Remember that when we offend any other person, we are thereby offending God who is the Father of all.
- **Abstinence:** A) Avoid worldly things and concentrate on Divine: Those that are participating in the Holy Communion should begin the preparation on the previous evening by making an earnest effort to avoid worldly things such as unnecessary conversation, video games, and other entertainments which distance us from God. It is important to concentrate on praying, reading the Bible, meditating and asking for the forgiveness of sins. B) Fasting: Those who are preparing to receive the Holy Communion have to fast in honor of Holy Qurbono from midnight till he/she receives the Holy Communion. Man has fallen by eating the forbidden fruit and hence we fast to overcome that passion and receive Christ, the fruit of life. Spiritual food is given the first place and is to be consumed before any other food. In the Old Testament also we see this fasting before the sacrifice, "For the people will not eat until he comes, since he must bless the sacrifice, afterward the guests will eat." (1 Samuel 9:13). C) Physical Abstinence: The participants should refrain from all aspects of sexual activity. The spouses have to abstain from the marital relation as advised by St. Paul in order to prepare in fasting and prayer (1 Corinthians 7:5) and as seen in 1 Samuel 21: 4, "There is only holy bread, but only if the young men have been keeping themselves from women will they

eat." D) Observance of Silence: per the Canons of the Holy Church, we are advised not to talk to non-Christians before attending the Holy Qurbono. Hence it is better practice to observe silence as far as possible. In general, consider the whole preparation period as a time of retreat.

**Note: As we explained earlier, St. Paul teaches us to receive Holy Communion with adequate preparation and self examination (1 Corinthians 11: 27-30). Hence after spending time in prayer and meditation and having done a self examination one can receive Holy Communion. In some churches, the celebrant offers a small prayer (hoosoyo) to those that are coming to receive Holy Communion. However this prayer is not mandatory and it does not replace the sacrament of Confession. Holy Confession is a Sacrament of absolution which is perfected by the Holy Qurbono (James 5: 14-15). Holy Confession should be undertaken by a person whenever he/she is aware of any sins that need to be confessed. The Holy Church encourages its members to do the confession as often as possible. Proper preparation prior to attending the Holy Qurbono enables the individual to conduct the necessary introspection, reflection and repentance needed to receive the blessings of the sacrament. It is the duty of the individual to fulfill this requirement by spending some time in prayer and meditation before receiving the Holy Communion.*

- **Entering the Church and *Madbaho*:** In India, and in many of our Churches here in America, we do not use the sandals or shoes inside the Church. This is in reverence to the holiness of the place we are entering. We see that our Lord directs Moses, "Take your sandals off your feet, for the place where you stand is holy ground" (Exodus 3:5) and commands Joshua, "Loose the shoe from your feet; for the place on which you stand is holy" (Joshua 5:15). (Because of the extreme climate in this country, even though it is not implemented strictly, we encourage to do so). When we enter the Church the following prayer is to be said "With reverence will I enter thy house and offer my vows to Thee" (Psalm 61:8). Those that enter the altar shall say the specific prayers before entering the *madbhaho.*
- **Preparation of the Bread and Wine:** On the eve of Holy Qurbono, the dough for the bread should be prepared by combining water, salt, wheat flour and leaven (fermented dough reserved for producing fermentation in a new batch of dough). The Eucharistic bread is baked on the same day of the Holy Qurbono. Specially prepared mass wine is to be used for the Holy Qurbono.

2. Additional Preparation by the Celebrants

***Thuyobo* (Preparation):** This is the set of preparatory prayers preceding the Holy Qurbono and the sanctuary will be concealed by the veil during that time. In the Holy Bible we see two orders of priesthood, one is the Order of Melchizedek (Genesis 14) and the other is the Order of Aaron (Exodus 28). The priesthood in the Holy Church is that of our Lord Jesus Christ in whom both these priesthoods were united. Hence in the preparation part the celebrant follows both orders.

Order of Melchizedek: The first service is called that of Melchizedeck, the priest of the most High, who offered to God bread and wine. Melchizedeck is described in the Bible as the king of Salem and as the priest of the most high God (Genesis 14:18). It was with Melchizedek that we see the priestly mediation in the worship of God for the first time. Through this order we are reminded that the sacrifice of Christ is for all mankind in the same way as Melchizedek offered sacrifice for all men. ("You are a priest forever in the order of Melchizedek"- Psalms 110:4, Hebrews 5:6, 7:1-3, 11-17). The preparation begins with prayers of repentance (Psalm 51). The celebrant wearing a black cassock after the specific prayers enters the *madbaho*, turns to the congregation asking *shubkono* (forgiveness) and prayers to make him worthy to offer the living sacrifice. The congregation of faithful answer by saying, "May the Lord hear your prayers, and be pleased with your offering, and accept your oblation, and make us also to partake with you". This prayer can be done in silence, if the morning prayer is not paused for a moment.

The celebrant then walks around the *Thronos* and kisses the four corners of the *Thronos*. The celebrant steps onto the dargo, kissing the altar thrice and then arranges the paten and chalice on the *tablitho*. The bread is placed in paten, and the chalice is prepared with equal water and wine. This represents the flow of blood and water from the side of Jesus when a soldier pierced His side while on the cross. (John 19:34). The celebrant after arranging the bread and wine covers the paten and chalice, steps down, kisses the *thronos* in the middle and completes the set of prayers of penitence.

Order of Aaron: The second service is called that of Aaron, symbolizing the offerings of Aaron and his sons as mentioned in Leviticus 1. When Aaron and his sons were selected as priests, it was God Himself who ordered Moses to make sacred garments for Aaron to give dignity and honor (Exodus 28: 2). Therefore the clergy in our Holy Church also dresses with special vestments during the Holy Sacraments. This vesting is also based on the direction of St. Paul to "Put on the whole armor of God that you may be able to stand against the wiles of the devil" in the spiritual warfare. (Ephesians 6: 10-17) (refer to Appendix V for the details on each of the vestments). The celebrant, after wearing the proper vestments and kneeling before the altar, prays for the purification of his organs. The celebrant then stands up and ascends the altar step (*dargo*). He removes the covers of the paten and chalice and then lifts them up, right hand over the left in the shape of a Cross and says a general prayer and recites

separate prayers for the Mother of God, the Saints, for the sick, for the penitent, for the faithful departed, and for the celebrant's relatives. After the prayers, the chalice and paten are placed back on the '*tablitho*', the chalice on the east and patent on the west. Then the celebrant covers them with the veil (*shushefo*) and he senses the mysteries thrice at the centre, thrice on the left and thrice on the right. While he censes on left he folds the corner of *shushefo* saying 'Son died on the cross'.

The order of Aaron is concluded by *huthomo* meaning a prayer of conclusion, "*qaumo*" (which is a set of prayers including the Trisagion and the Lord's prayer), and the Nicene Creed. While these prayers are offered by the celebrant inaudibly in the concealed sanctuary, the congregation completes prayers until that of the sixth hour (noon) and the deacon does the Old Testament readings for the day.

Upon completion of the preparatory prayers by the celebrant and morning prayers by the congregation, we enter in to the Public Celebration of the Holy Qurbono which consists of two parts namely the 'mass of the Catechumens' and 'the Anaphora of the faithful'.

Note: As part of the Holy Qurbono, the Church provides the opportunity for special prayers. The special prayers are categorized as vazhipadkurbana (those who wants to partake in the Holy Qurbono as a token of their repentance, or as a penance or as a thanksgiving for the blessing they received, or for the special blessings they seek for), Intercession (those that have special requests through the intercession of St. Mary or the Patron Saint), Sickness (individuals suffering from short term or long term illnesses), and Departed (memorial prayer for the faithful departed). The name and the prayer category should be given to the altar assistants or clergy before the celebrant begins the Thuyobo (preparatory) prayers, since they have to be remembered during Thuyobo .

Public Celebration - Part I
Mass of The Catechumens

The Mass of the Catechumens was primarily intended for the new believers who were not yet baptized. This part consists of a procession around the *thronos*, the Trisagion, the reading from the epistle and the Gospel and the sermon.

Opening and Trisagion

- The Public Celebration starts when the *thirasheela* (veil) concealing the sanctuary is drawn aside to proclaim the birth of the New Testament age and opening of heaven to the faithful. The celebrant begins the Public Celebration of the Holy Qurbono saying (*Mariyam Dheelethok*...): "Mary who gave birth to thee and John who baptized thee shall pray for us and have mercy upon us". The celebrant offering incense moves in a procession around the thronos along with the deacons. The celebrant represents Christ the High Priest, the deacon/thurifer holding the candle and walking backwards represents John the Baptist who prepared the way for our Lord. The procession signifies the public ministry of our Lord across the four corners of the earth. The censing around the altar symbolizes the purification of the altar. A hymn referred to as manisso, meaning "responsory," authored by St. Severius, Patriarch of Antioch (c. AD. 460-538), is sung

by the church during this procession.

This hymn (*Nin Mathav.../*By thy mother's earnest prayers...) reaffirms our faith in the incarnation of God the Son, who is of one substance with the Father and Holy Spirit.

❖ Following the procession, the celebrant initiates the Trisagion *(Daivame Nee parishuthan akunnu/Holy art thou o God...)*, and the congregation joins him to complete it.

Every prayer of our Church starts with a Trisagion which is addressed to our Lord Jesus Christ. Each time when we confess Christ as Holy God, Almighty and Immortal, it should instill in us a sense of repentance, humility and unworthiness.

The Trisagion praises the Lord thrice--a tradition that follows the heavenly worship mentioned by Isaiah (Isaiah 6:3, Revelation 4:8). It is said that angels sang the Trisagion as Joseph and Nicodemus took the body of Jesus Christ for burial. Another tradition of the Church tells us that the Trisagion was the reply of the angels to the mocking crowd at the site of crucifixion as heard by Nicodemus. As the crowd mocked Christ calling Him a betrayer, the angels proclaimed "Holy art Thou O God." As they taunted Him to come down from the Cross if He was powerful enough, the angels proclaimed "Holy art Thou Almighty" and as they mocked Him asking why He could not save Himself from death, the angels sang, "Holy art Thou Immortal." And Nicodemus and Joseph of Aramathia on behalf of the believers cried out, "Thou who was crucified for us have mercy on us."

Reading of Epistels and Gospel

- After the Trisagion, the priest and the congregation chant *kurielaison* thrice (Greek word meaning 'Lord have mercy upon us.'). It is said several times during the Qurbono.

- Lections (set of Bible readings) for the day is then read first at the north and then at the south side of the sanctuary. While reading the lections, the deacons stand on the chancel step. Stepping down from the Alter symbolizes the fact that the Apostles were sent by heavenly authority, and the readings at the north and south sides symbolize the fact that they spread the Gospel in all corners of the world.

  The hymn "*Boovilashashum*.../Those Apostles chosen..." is sung before the first lection. The hymn (based on Matthew 28:19,20; Acts 1:8 and John 1:1,2) proclaims that the Apostles were sent by God. The reading is from the book of Acts of the Apostles or from the general epistles of Apostles other than St. Paul. At the beginning and at the end of the lection, the congregation is addressed *Habibai* meaning 'My beloved.'

  The hymn, "Paulose sleeha.../Paul the blessed..." is sung prior to the second lection. This hymn is based on St. Paul's letter to the Galatians 1: 6-9 and is an exhortation to believers to be steadfast in the Gospel they received. The second reading is from one of the letters of St. Paul. The congregation is addressed *Ahai* meaning 'My Brethren' at the beginning and at the end of the lection.

- After the reading of the second lection, the congregation sings (*Halleluiah, halleluiah*...) preparing to receive the Gospel. During this hymn the celebrant turns towards the congregation and proceeds to the gospel stand in a ceremonial procession along with the deacons holding lit candles, bells and *Marvahtho* reminding us of the significance of the occasion.

- The thurifer offering incense urges the congregation to listen to the Gospel with calmness, reverence and modesty. Here the deacon is proclaiming the Biblical message that faith is transmitted through listening (Romans 10:9, 17, Acts 16:31). The Gospel is read with candles lit on either side symbolic of the glowing Word--our Lord who became the light of the world. These lit candles represents the Cherubim with flaming swords (Genesis 3:24). The celebrant introduces the reading of the particular day after greeting the congregation with peace.

While saying the introduction the celebrant turns to the altar and makes the sign of the cross on himself. This act is an affirmation of the belief that the words to be read from the Gospel are the words of our Lord who is embodied in the bread and wine of the Holy Qurbono set on the altar. He then faces the congregation, blesses them by making the sign of the cross and then kisses the Book of Gospel and starts reading.

- After the reading of the Gospel, the congregation sings a hymn which is appropriate for the day (Sundays, feast days etc.).

There are several hymns available, the hymn that is commonly sung is, *Yajamanan varumannerath*.../Blessed are those servants...
This hymn is based on the parable of the faithful servants whom their master finds working diligently on his return (Luke 12:37).

The Mass of the Catechumens concludes with the Gospel reading and the sermon. Nowadays, the sermon is usually made at the end of the service.

Pre - Anaphora

As mentioned in the previous part, in the early Church, the catechumens (non-baptized believers) were required to leave the Church after the reading of the Gospel and the sermon which followed immediately . The prayers following this are called the Pre-*Anaphora*. Rites of Pre-*Anaphora* include a set of prayers and blessing of the censer followed by the recital of the Nicene Creed.

After the post gospel hymn the deacon says, '*Staumen kalos*' (means 'let us stand well' or 'be attentive') and the congregation responds saying, "*Kurielaison*" meaning 'Lord have mercy on us'.

Prayers: *Promion*, *Hoosoyo* and *Sedro*

Promion / preface - This prayer of *Promion* remembers the great sacrifice of our Lord and beseeches Him to make us worthy of offering the sacrifice. It is like an introduction to the *Sedro*. Following the *Promion* the celebrant places incense and unfolds the left corner of the *Shushefo*, saying 'Christ risen from the tomb' As noted earlier, the *Shushefo* symbolizes the stone which sealed Christ's tomb and the act of unfolding symbolizes the revelation of the resurrected Christ to humanity. The deacon then censes the *thronos*, all who are in the *madbaho*, and all the faithful assembled in the Church.

The *Promion* is followed by a proclamation by the deacon that, "In the presence of the merciful Lord and in front of His propitiating altar…and before this awe-inspiring and sacred Qurbono, incense is placed by the hand of this reverend priest" and asking all to pray and beseech the Lord for mercy and compassion. The congregation responds with a prayer 'Oh merciful Lord, have mercy upon us and help us'.

After placing incense in the censer, the celebrant begins the *Hoosoyo*, meaning propitiatory prayer. It is an invariable prayer. The celebrant, on behalf of the penitent congregation, beseeches the Lord for mercy and absolution. Christ is described as the absolver and the absolution, the celebrant as well as the offering. This is the general absolution prayer offered by the celebrant on behalf of the whole congregation.

Following the *Hoosoyo* the celebrant starts an expiatory prayer called *Sedro*. It is a long prayer reflecting on the fundamental tenets of our faith and on the greatness of the divine Qurbono. There are several sets of *Promion* and *Sedro* that are in common use. These prayers are all reminders of our sinful nature and beseech the Lord to make us worthy of offering the sacrifice. At the end of the *sedro* the congregation says, "May the Lord accept your service and help us by your prayers" showing that it is a mutual responsibility to pray for one another. The celebrant concludes the part by giving the general absolution by saying, "May we receive from God remission of debts and forgiveness of sins in both worlds for ever and ever".

Blessing of the Censer

As a preparation of censing the whole church, the celebrant offers incense and blesses the censer publically, before it is taken to the people. The blessing of the censer is also a confession of the Holy Trinity. During this blessing, the celebrant stands face to face with the deacon who holds the censer between them. Offering of the incense during the liturgical services reminds that the prayers of the Church ascend to heaven as a fragrant offering that pleases God.

- The celebrant puts incense in the censer, grasps one of the chains of the censer blesses it and says, "Holy is the Holy Father..."
- Holding two more chains (signifies both the divine and human nature of Jesus Christ) and making the sign of the cross over them he proclaims: "Holy is the Holy Son."
- Then taking the last chain and, again blessing it saying, "Holy is the Living Holy Spirit...."

It is noteworthy to compare these proclamations with the Trisagion. While the Trisagion confesses the godhead of Lord Jesus Christ, these three proclamations are a doctrinal confession of the faith in the Holy Trinity.

Since the Anaphora is about to begin, the Church wants to make sure that all who are inside the church are purified. The censer is blessed as a visible sign and it is sent to purify the congregation. The Apostles and preachers, who enabled us to be worthy of partaking in the heavenly Mysteries, represented by the bells and links of the chains, symbolic links between heaven and earth, are our mediators in receiving this purification.

Following the censing of the *madbaho* the celebrant initiates the *Nicene* Creed, and hands over the censer to the deacon to cense the rest of the church. A deacon, stepping down on the steps of the Sanctuary at the northern side, continues to recite the creed in a slow but loud voice, representing the whole congregation. In some churches it is recited by the whole congregation. After handing over the censer to the deacon, the celebrant washes his fingers and turning to the congregation asks shubkono (forgiveness) for the second time, saying, "My brethren and beloved ones, forgive me and pray for me that the Lord may accept my oblation."

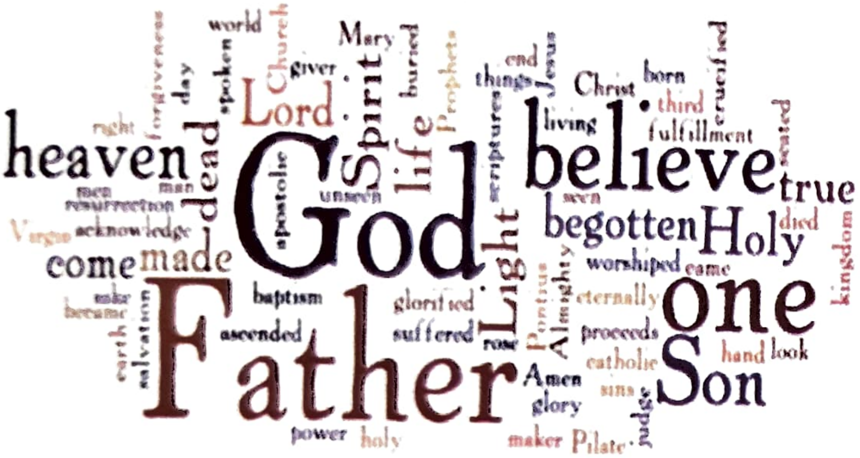
Note: 1. When the celebrant is blessing the censer, the congregation should respond by saying amen after each blessing, and should not make the sign of cross. 2. Washing of fingertips is a Semitic custom signifying the cleaning of one's conscience from guilt (Matthew 27:24). Here through this public event, the celebrant cleans himself and reminds the congregation to leave all worldly thoughts and to attend the Sacrament with clean conscience. On a practical view, this cleans the fingers of the celebrant of any stain he might have got while handling the censer. 3. When the celebrant asks *shubkono*, since there is no verbal response to be said, the congregation should simply bows down, without pausing the recitation of the Nicene Creed.

The celebrant then turns to the *thronos* and kneels down before the altar - step and does the prayer of meditations. Here he remembers the names of those who have requested and those whom he wishes to remember, by making the sign of cross on the altar.

The deacon goes down to the people and after censing the whole congregation returns to the altar and stays at the steps until the celebrant finishes the silent prayer. This censing signifies that God the Word came down from the heaven and was made a sweet incense of reconciliation by offering up Himself as a sacrifice for us all and returning to the Father reconciling heaven and earth. This censing has a purifying significance also. As explained before, the unbaptized persons have to leave by this time, and the deacon goes round giving incense to the remaining faithful, and purifying the place with the holy smoke. This is evident when the deacon returns to the Altar and says '*staumen kalos*' as though he is assuring the priest that the church is all pure and that now the celebrant may ascend the *dargo* to celebrate the Anaphora.

Nicene Creed

The Nicene Creed is the summary of the faith of the Holy Church from the Apostolic times. Recitation of the Creed in the Holy Qurbono and in all the services of the Holy Church demonstrates that the Church worships are in accordance with the faith of the Apostles and the Church fathers. It was formulated by the 318 Fathers of the early Church at the Council of Nicea in 325 AD and was completed by the later Ecumenical Synods.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The need for affirmation of faith:

Faith involves belief in objects that are invisible and concepts that are indescribable. Apostle Paul advises us "And without faith it is impossible to please Him, for He who comes to God must believe that He exists and that He rewards those who diligently seek Him" (Hebrews 11:6). As the Christian Church in the early centuries began to experience schisms and heresies, by the influence of false teachers who challenged its basic tenets, it was necessary to formulate a Creed to reaffirm the true faith of the Church.

The church father St. Basil of Caesarea (330-379 A.D.) observes that the Faith of the Church depends both on the Holy Bible and the Apostolic traditions. The Nicene Creed has become an inseparable part of all Sacraments and prayers. It is a solemn affirmation of the Faith of the Church.

It is very important to know that the Nicene Creed was formulated even before the Church determined the books of the New Testament. No one can refute the Nicene Creed without denying the New Testament. It is recognized as the proclamation of the Christian Faith of the Holy Church among all the Apostolic Churches.

Note: Appendix II on the Nicene Creed documents the Biblical reference of the Creed to prove that the faith of the Apostolic Church is strongly Biblical.

Major Tenets of the Nicene Creed: The Holy Trinity, Holy Church, One baptism and the Final resurrection.

Doctrine regarding the Holy Trinity:

(a) **The Father:** Through the New Testament we get a clear picture of the Holy Trinity which consists of the Father, the Son, and the Holy Spirit. Just before the ascension of our Lord He commissioned the Holy Apostles by saying, "Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

One True God - The first line of the Creed is a proclamation of monotheism- the doctrine that there is but one God. (You shall have no other gods besides me - Exodus 20:3). Though there are three persons in the Holy Trinity there is only one God-head.

(b) **The Son:** As the Father is from the beginning so is the Son. "In the beginning was the Word and the Word was with God, and the Word was God" (John 1:1). This Son, the second person in the Holy Trinity, humbled Himself and became man for our salvation (Philippians 2:6-8). He took His body in the womb of St. Mary by the Holy Spirit while she remained a virgin. This is the true mystery of incarnation that both God and man were brought into union in one being, Jesus Christ (1 Timothy 3:16). The Nicene Creed reaffirms the faith that the incarnate God indeed suffered, was crucified, died, was buried and rose again. The Church is expecting the eternal king who comes in the glory to judge all and also in the new world to come.

(c) **The Holy Spirit:** The Holy Spirit is one of the three persons in the Holy Trinity who is worshipped and glorified with the Father and the Son. It is the Holy Spirit who spoke through the prophets and apostles and who was teaches and guides the Church today.

Doctrine regarding the Church: The Creed professes the 4 fundamental characteristics of the Holy Church as One, Holy, Catholic, and Apostolic Church.

One – The Church is One. Apostle Paul says, "Because there is the one loaf of bread, all of us, though many, are one body, for we all share the same loaf" (1 Corinthians 10:17) and that "there is one body and one spirit, just as there is one hope to which God has called you." (Ephesians 4: 4). Hence even though the Church is known by different names in different countries and cultures, the Church with one hope and one faith and Christ as the head is the true Church.

Holy – the Church is Holy because it is the Holy body of our Lord. The Holy Spirit dwells in the Church and the Holy Sacraments which are administered through the Church thus making it Holy. The holiness of the Church does not mean that all its members are holy, but it urges us to lead a holy life and to "grow up in every way to Christ, who is the head." (Ephesians 4:15).

Catholic (universal) – The Church is universal in nature without geographical boundary. It refers to the wholeness and totality of all true believers in Jesus as the Christ. The Church as the Body of Christ is not limited to a time, place, race or culture.

Apostolic – The Church is Apostolic because of its Apostolic inheritance and its Apostolic faith. The Church is the continuation of the incarnation of our Lord. Christ appointed the Apostles to continue His ministry, and to pass that authority to the future generation in order to maintain the propriety of the Holy Church. Our Holy Syrian Orthodox Church maintains the true Apostolic succession through the Canonical ordination, keeping the pure faith, teaching the message from the Holy Apostles and through carrying out the Holy Sacraments.

Baptism – The Church has undertaken the command given by our Lord immediately before His ascension to baptize in the name of the Father, the Son and the Holy Spirit (Matthew 28:19). We accept that the baptism is for the washing away of the sin of Adam that we inherited by birth. The Sacrament of Baptism cannot be repeated according to the tradition of the Holy Church. We see in St. Paul's advise that, "There is one Lord, one faith, one baptism." (Ephesians 4: 5). Just as the bodily birth of man is only once, the divine rebirth is also only once. Through the baptism, we receive the forgiveness of sins, entry to the Holy Church and become the children of God.

Final resurrection – The Nicene Creed concludes by the profession of our faith in the resurrection of the dead and the new life in the world to come. The Church as the bride of our Lord is waiting in anticipation of the glorious Second Coming of our Lord and Savior Jesus Christ. It is very important to know that the Nicene Creed was formulated even before the Church determined the books of the New Testament. No one can refute the Nicene Creed without denying the New Testament. It is recognized as the proclamation of the Christian Faith of the Holy Church

The part of the celebration that follows the Nicene Creed is called 'Anaphora' signifying the celebration of the Holy Qurbono.

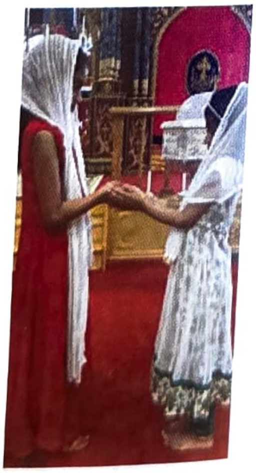
Public Celebration - Part II: Anaphora of the Faithful

The Greek term *"Anaphora"* means an offering. During the Anaphora, the Celebrant steps on the *dargo* (altar step) symbolizing the entrance of our Lord into the upper house of St. Mark for the celebration of the Last Supper and for the institution of Holy Qurbono.

From this part of the Holy Qurbono, the celebrant can choose one of the different versions of Liturgies / *Taksas* / Rites of the Holy Qurbono. However the Holy Church uses the *Taksa* of St. James on important occasions such as ordination and Church consecration.

Chapter 1: Kiss of Peace and Celebration of Shushefo

Prayer of Peace



The prayer of peace is a prayer of reconciliation of the congregation—each one with his brethren—an essential requrement to partake in the Holy Qurbono. The Kiss of Peace is a beautiful tradition adopted by the ancient Church from the Jewish practice of kissing/ hugging one another before their meal. Holy Communion is the spiritual food of the Church. The Kiss of Peace shows our inward love and concord with our neighbor. Being made at peace with one another, one is made at peace with God.

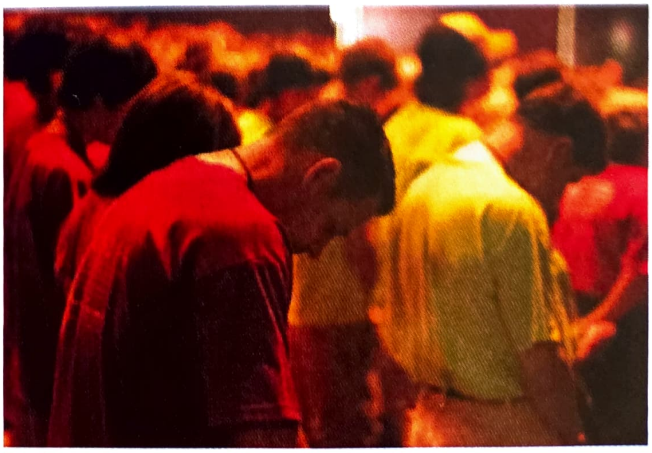
The Kiss of Peace also fulfills the words of our Lord in His Sermon on the Mount which commands us to be reconciled with our brethren before offering sacrifices. "Therefore if you bring your gift to the altar, and there remember that your brother has something against you,

Note: Though it is called 'Kiss of peace ', for practical reasons it is expressed by sharing hands. One holds his/her palms together and the other holds his/her palms outside the palms of the former.

leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift." (Matthew 5:23 -24). It likewise recalls the words of St. Peter (1 Peter 5:14) and that of St. Paul (2 Corinthians 13:12, Romans 16:16, I Thessalonians 5:26) Regarding the importance of peace and love among one another. "But if you do not forgive men, then your Father will not forgive your transgressions" (Matthew 6:15).

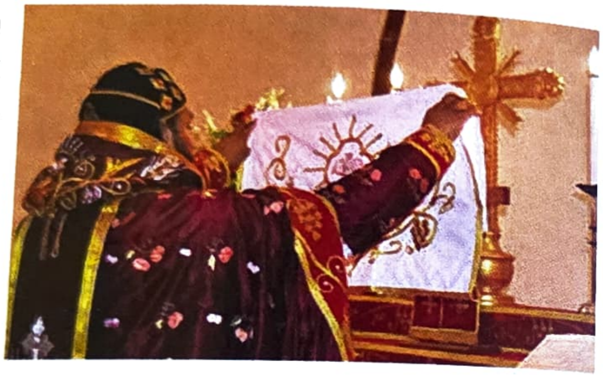
- After this prayer of the 'kiss of peace' the celebrant blesses the congregation saying: "Peace be to you all." The congregation responds by replying, "And with your spirit". The greeting of peace uses the very same words with which our Lord greeted the Apostles after His resurrection (Luke 24:36, John 20:19). Then the celebrant gives peace to the thurifer who in turn gives the hand of peace to those in the Altar and then to the congregation directly or to the one who is standing on the Sanctuary step, after reciting the Creed, to pass it to the congregation. The response of the congregation implies that even the priest is in need of prayer and intercession.

The Prayers of Inclination: The deacon then proclaims, "After receiving the holy and divine peace that has been given, let us bow our heads before the merciful Lord." The congregation bows their head for the next two prayers of inclination and pleads for God's grace to make them worthy of offering the sacrifice. In the Holy Qurbono, there are three occasions where the deacon urges the congregation to bow their heads (here and also before and after receiving the Holy Mysteries. In early times, the celebrant used to turn to the people to say the prayer of blessing while the congregation is bowing). By bowing our heads we show respect to God and our submission to His will, that we may receive the blessing that the celebrant pleads. The humble approach of the penitent tax-collector may be compared here. "But the tax-collector stood at a distance and would not even raise his face to heaven, but beat on his breast, and said, 'God , have pity on me a sinner!'" (Luke 18:13).



The Celebration of Shushefo

The celebrant then lifts up the Shushefo (Veil) covering the chalice and paten and flutters it three times over the Holy Mysteries. The celebration of the veil is symbolic of the vision that St. Peter had in the city of Joppa (descending and ascending of sheet three times in his vision in Acts 11:5-8). Through this vision St. Peter was instructed that the grace of God is open to all who confess their faith in Christ (Acts 11:17-18). The celebration of the *Shushefo* also represents the opening of Heaven and the decent of the Holy Spirit in the form of a dove at the Baptism of Jesus. According to Mor Dionysius Bar Salibi, the lifting of the *Shushefo* signifies the revelation of the mysteries which were hidden in the sacrifices of the Law. Hence it tells us that we must remove the covering of the blind passions and burdens from our hearts at this moment.



As the celebrant waves the *Shushefo*, the deacon exhorts the congregation to stand with fear, with modesty, with purity and with holiness as the celebrant is placing the Holy Eucharist 'on behalf of us all to God the Father in unity and peace'. Then the congregation responds by acknowledging that the Holy Qurbono as indeed 'mercy, peace, sacrifice and thanksgiving'.

- **First Benediction:** The celebrant, turning to the congregation gives the first benediction. This benediction is known as the Apostolic Benediction which is taken from St. Paul's letter (2 Corinthians 13:14). The congregation greets the celebrant back with the benediction of the Holy Trinity which they received.

Note: If the celebrant is a bishop, during the benedictions (and the final dismissal), he turns to the people holding the Sleebo (cross) and amsha vadi (crosier). If the celebrant is a priest he keeps his left palm on the tablitho and uses his right hand for blessings, symbolizing his delegated authority from the diocesan bishop.

Chapter - 2

Sarsum Corda, the Words of Institution and Epiclesis

Sarsum Corda - Lift ye up:

The celebrant lifting his hands urges the congregation to raise their minds and hearts to heaven where our Lord Jesus Christ sits at the right hand of God the Father. (Mark 16:19, Acts 7:55). This reminds us that the bread and wine offered is actually the body and blood of the Son of who is in Heaven and that the *thronos* is the Heavenly Throne. The Qurbono is offered here on earth by the bishop or priest representing the Lord who intercedes for us in heaven. The congregation responds: —"They are with the Lord God." The celebrant again urges the congregation to worship and praise the Lord with reverence, to which the congregation replies "It is right and just to give thanks".

- **Prayer of Thanksgiving and Tersanctus (Thrice Holy):** The celebrant lifts his hands and raising his voice requests the congregation to join in the Heavenly worship. The people join in saying: *"Holy, Holy, Holy, Lord God Almighty, heaven and earth are full of His glories. Hosanna in the highest. Blessed is He that came and is to come in the name of the Lord. Hosanna in the Highest."* (Isaiah 6:3, Luke 13:35).

During this time the celebrant waves his hands over the mysteries with a silent prayer. This waving of hands symbolizes the angels fluttering to one another and worshiping at the Heavenly Throne. Here the congregation is praising God along with the Angelic Hosts.

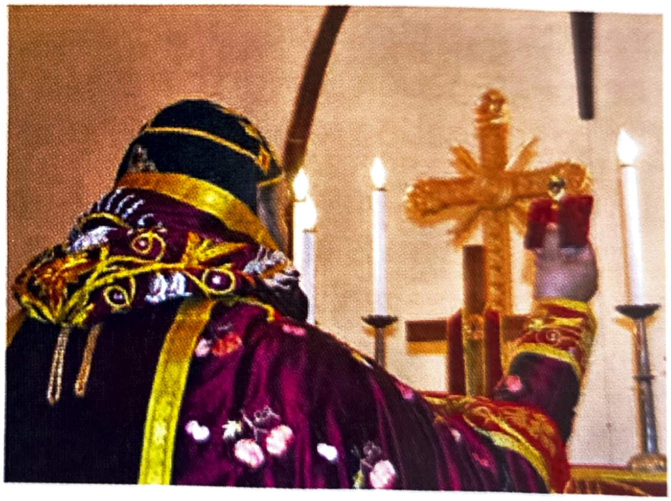
The Words of Institution:

This is the single most important part in the Holy Qurbono. The Holy Mysteries handed down to the Apostles by our Lord at the upper room is being given to the generation through the celebration of the Holy Qurbono. During the liturgy, the celebrant representing our Lord administers it as described by St. Paul in 1 Corinthians 11:23-25.

During this time the celebrant takes the bread in his hands after giving thanks he blesses it by making the sign of the cross on it. Likewise he then takes the chalice (cup) in his hands after giving thanks he blesses it by making the sign of the cross on it (Matt. 26:26-28, Mark 14:22-24, Luke 22:15-20).

Note: Some people tend to say "Barekmor" before the blessing of the bread and wine where the celebrant says 'Bare u-Kadesh'. This should be avoided. However, if there is a bishop or senior clergy present, the celebrant may say 'Barekmor' here.

After the prayers of institution the celebrant reminds the congregation the command of our Lord to "Do this in remembrance of me" (Luke 22:19), and the direction of St. Paul "For as often as you eat this bread and drink the chalice you proclaim Lord's death till he comes" (1 Corinthians 11:26).



As the celebrant finishes this instruction, saying *"a'damo doseno"* meaning "until I come" he takes the *tharvodo* (spoon) and the *gmortho* (small cushion) and raises them both with his right hand. He lifts these over his right shoulder in a quick motion to signify the Second Coming of Christ on the last day which shall be like a flash of lightning in the sky (Matthew 24:27). The spoon here represents our Lord and the cushion His throne. By placing these to the right reveals the fact that Christ sits at the right hand of the Father (Mark 16:19).

At this time the congregation proclaim and reaffirm their Faith in the 1) death 2) resurrection and 3) Second Coming saying, "O Lord, we commemorate Your death, we confess Your resurrection, and we look for Your Second Coming."

The celebrant then offers a prayer remembering the death, resurrection, ascension, and the intercession of our Lord at the right hand of the Father. He prays to accept this sacrifice which is offered for the sins and follies of the congregation. This is the first prayer during the *Anaphora* addressing the Son.

The Invocation of the Holy Spirit (Epiclesis)

This is the solemn occasion where the celebrant waves his hands over the mysteries pleading God the Father to send down the Holy Spirit upon the bread and wine. The deacon cautions the congregation about the sacredness and solemnity of this occasion and urges them to stand in awe and pray, as the Holy Spirit is descending and hovering over the bread and wine and makes them the Body and Blood of our Lord.

The deacon urges this because this is the dreadful time when the Holy Spirit and the Lord descend upon the bread and wine reminding us how the Israelites were afraid and trembled when Lord descended on Mount Sinai (Exodus 20:18-20). Here the Holy Spirit descends upon the bread and wine, as in Holy Virgin Mary, and makes them the Body and Blood of God the Word.

Here people answer, "Peace be with us and tranquility to us all". Now, perceiving, through faith, that the Holy Spirit has descended and accomplished the mysteries, the priest stretches out both the hands and cry out "Answer me, O Lord; Answer me, O Lord; Answer me, and have mercy upon me". This prayer is similar to the invocation of Prophet Elijah at Mount Carmel, where Lord sent fire to consume the offerings on the altar. (1 Kings 18: 37, 38). Seeing all these, people also raise their voice and shout "Kuri-elaison" meaning 'Lord have mercy upon' three times. Then the priest waves his right hand on the bread and bless it with the sign of cross, and pleads that the Holy Spirit may perfect it as the Body of Christ our God. Similarly he waves his right hand on the cup and bless it with the sign of cross, and pleads to perfect it as the Blood of Christ our God. This is another most important moment within the Holy Qurbono where the bread and wine really become the Body and Blood of our Lord.

Then he prays that the partakers of these mysteries should inherit the eternal life, and people respond by saying 'Amen'. Here ends the second chapter of the holy Qurbono.

Chapter - 3 Diptychs Fracture and Commixture

Diptychs

The term diptych has Greek roots and it denotes a double-tablet, where the names of the bishops and the benefactors both living and dead used to be recorded. The Syriac word *thubden* means "again". In our Holy Liturgy there are six intercessory prayers (*thubden*), the first three for the living (visible Church), and the last three for the departed (invisible Church). The diptychs For the living includes the prayers of the Church for the spiritual fathers, the living faithful and the rulers. The diptychs for the departed include the prayers for St. Mary the Mother of God, the Saints, and the Spiritual Fathers and doctors of the Holy Church, and the faithful departed in general.

These diptychs remind us that the Holy Qurbono celebrated on a particular day at a particular location is not confined for the attendees, rather it is celebrated in the entire Church consisting of all the faithful from the beginning of the world to the end of the world. The Holy Qurbono celebrated yesterday, today or tomorrow, the one celebrated here, in the Middle East, India or anywhere else in the world is the same in essence Hence the departed faithful and the generation to come are also participating in the Holy Qurbono along with the living faithful.

Note: Though the Holy Church has permitted the attendees to sit during this time of diptychs, it should not be misused to go out as break time.

Diptychs: 1-3 Remembering the living

First diptych: For the Spiritual Fathers who tend the Church

In this diptych, the Church remembers and prays for the well-being of its current Hierarchs, Namely the Patriarch of Antioch and All the East His Holiness Moran Mor Ignatius, His Beatitude the Catholicos of india Mor Baselios, and the Diocesan Metropolitan, and all other bishops of the Holy Church.

Second Diptych: For the Living Faithful Brethren

In this diptych we remember all the living faithful in general and those who have requested special prayers by submitting names. This is an intercessory prayer for those who are undergoing various trials and tribulations.

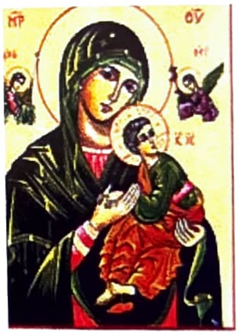
Third Diptych: For the Living Faithful Rulers

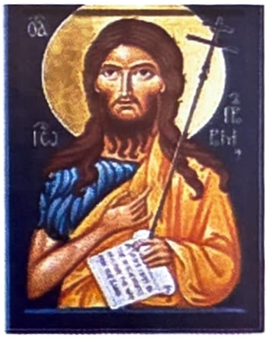
In this diptych we remember all the true Christian rulers who protect and help us to maintain the true Faith all over the world.

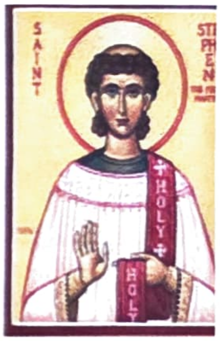
Diptychs: 4 – 6 Remembering the Departed

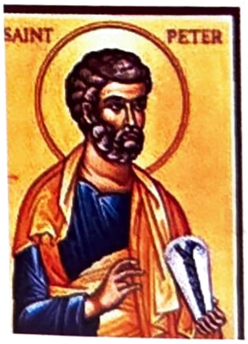
Fourth Diptych: Intercession of the Mother of God and Saints

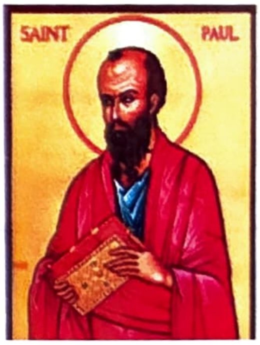
In this diptych the Church remembers and seeks the intercession of St. Mary the Mother of God and all the Saints, particularly that of St. John the Baptist - the forerunner of our Lord; of St. Stephan - the first martyr of the Church, and of St. Peter and St. Paul - chief among the Apostles. St. Thomas the patron saint of India, is also remembered in the Malankara churches since 1987 as per the permission of His Holiness the Patriarch.

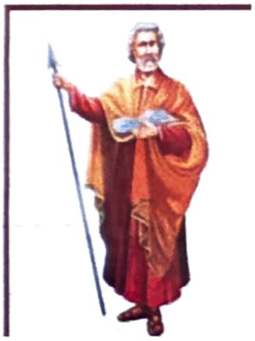










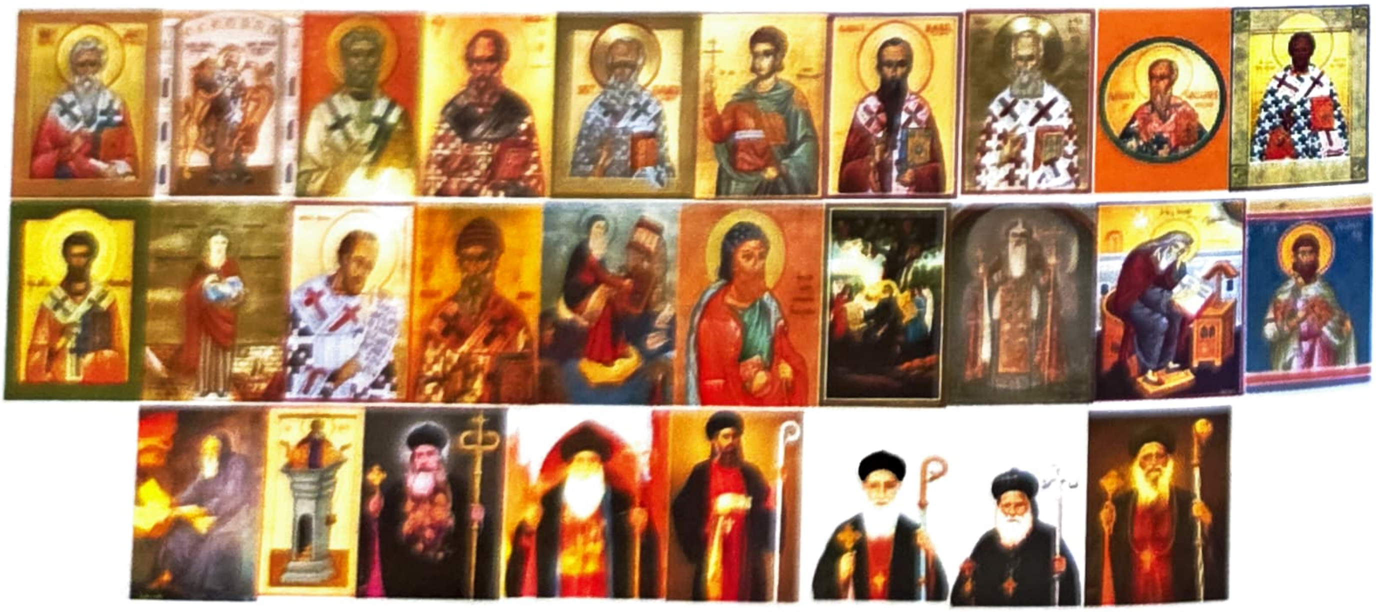


Fifth Diptych: For the Fathers of the Church

In this diptych the Church remembers and seeks the intercession of the three Ecumenical Councils (Nicea- AD 325, Constantinople- AD 381, and Ephesus- AD 431) which paved the foundation of Christian doctrine and all the Church fathers who defended and protected the true faith of the Holy Church (refer to the Appendix III on Ecumenical Councils). Apostle Paul advises us to "remember your leaders those who spoke to you the word of God; hence consider the outcome of their life, and imitate their faith" (Hebrews 13:7).

The list contains the names of the important Church fathers until AD 600. Recently, six more names were added by His Holiness the Patriarch, for the Malankara parishes. The present version contains twenty-nine holy fathers by name. (for details see Appendix IV- Church Fathers)

1) St. James (Mor Yakoub)
2) St. Ignatius of Antioch
3) Mor Clemis
4) Mor Dionysius
5) Mor Athanasius
6) Mor Iulius
7) Mor Baselios
8) Mor Gregorios
9) Mor Dioscorus
10) Mor Timotheos
11) Mor Philoxenos
12) Mor Anthimos
13) Mor Ivanios
14) St. Cyril
15) St. Severus of Antioch
16) Mor Jacob Baradaeus
17) St. Ephrem the Syrian
18) Mor Jacob (Mor Yakoub)
19) Mor Isaac
20) Mor Baleus
21) Mor Barsoumos
22) Mor Simeon the Stylite
23) Mor Abahai
24) Mor Baselios Yeldho
25) Mor Ignatius Elias III
26) Mor Gregorios of Malankara
27) Mor Gregorios Abdul Jaleel
28) Mor Osthathios Sleeba
29) Mor Athanasios Paulose



Sixth Diptych: For the Departed Faithful

In this diptych the Church remembers all the faithful departed in general and those whose names are given for special commemoration. At the end of the sixth diptych, the congregation asks for the mercies of the Lord, saying "*Kyrie-eleison*" three times.

As said earlier the Church believes that the faithful departed are present in the Holy Qurbono along with the living faithful. Although physically dead, our departed ones are living in the hope of Christ's Second Coming as they have received the Body and Blood of the Savior, which is the medicine of immortality, according to St. Ignatius of Antioch. Hence we pray for the remission of sins of the faithful departed, so that the Lord may make them worthy of inheriting the heavenly kingdom.

After the diptychs the celebrant makes another prayer for the departed to which the congregation responds by seeking absolution for the short comings which was done willingly and unwillingly, knowingly and unknowingly by themselves and by their departed ones.

It is worthy to note that since we are approaching the part where we sing "*Anpudayone*", which marks the crucifixion and death of our Lord, this prayer reminds us of the prayer that the thief made on the cross before his death, who received salvation (Luke 23:42). Here the congregation also confesses their sins and that of their departed ones.

The celebrant greets the congregation with peace and then gives the second benediction. It is to be noted that in this second benediction, the blessing is by the God our Saviour Jesus Christ instead of the Holy Trinity as in the other two benedictions. This is to draw the congregation's attention directly to the redemptive passion of our Lord which is commemorated in the subsequent prayers. At this time the veil is pulled over the sanctuary and the congregation starts singing '*Anpudayone*' or another appropriate song for the day, meditating on the death and resurrection of our Lord. The veil is closed at this time reminding us of the time of Christ's redemptive passion, death, burial, and resurrection, when the earth was engulfed in darkness (Luke 23:44; 24:1; Matthew 28:1; John 20:1).

Fracture & Commixture

This is the part where the celebrant commemorates the passion, crucifixion and resurrection of our Lord. At this time, the celebrant performs the Fracture, Commixture and Oblation while the people sing a Catholic (general) hymn prescribed for the occasion. During this time the celebrant uses a prayer ascribed to Mor Dionysius Bar Salibi in which the faith of the Incarnation is reaffirmed. This prayer reiterates that the One who suffered on the cross is really God and His divinity never separated from Him even at the death on the cross, and the divinity and humanity is united inseparably in the person of Jesus. Then he holds the host between his two hands and raises it high to declare the Lord's resurrection from the tomb on the third day. When the host/ bread is raised, bells are to be rung, to announce the resurruction. Both breaking of the bread and the events mentioned above are some of the holiest events during the whole service. Hence, during this time, everyone is expected not to move around.

The main portion of the prayer says, "Emmanuel is One, and cannot be divided into two natures after the indivisible unity. Thus we believe and thus we confess and thus we confirm that this body is of the blood and that this blood is of the body" while the celebrant mixes the body and blood together. This is why in our tradition the bread and wine are not given separately during the communion. The celebrant then completes the breaking of the bread in different patterns.

Then the celebrant recites a metrical homily of St. Jacob of Sarug (A.D 451-521), meditating on the sufferings of our Lord, our sinful nature and the salvation we received through the redemptive act of the Holy Trinity. The deacon offers one or more litanies as time permits, on behalf of all the churches and monasteries of the world, for the clergy, for the leaders and for all the faithful both living and the dead. As the celebrant finishes the deacon proclaims by saying, "Let us beseech the Lord" to which the congregation responds "Kurielaison".

Different patterns of breaking of bread

1. Lamb Pattern: To be used from *Koodash Etho* (Sanctification sunday) to Easter. This pattern is also used on Maundy Thursday & Holy Saturday.
2. Crucifix Pattern (human): To be used from Easter to the feast of Holy Cross.
3. Cross Pattern: To be used from the feast of Holy Cross to *Koodash Etho*.

Chapter - 4

Lord's Prayer
Elevation of the Holy Mysteries
Hymns of Eucharistic Devotion

Lord's prayer

Following the prayers of fracture and commixture, the veil is withdrawn, opening the Sanctuary. This part of the Holy Qurbono corresponds to the days between the resurrection and the ascension, when the resurrected Christ appeared to His disciples several times.. "To these He also presented Himself alive, after His suffering by many convincing proofs, appearing to them over a period of forty days…" – Acts 1:3. The Old Testament priesthood which was restricted to one single tribe, was opened to all through the sacrifice of Christ. This was revealed through the tearing off of the veil in the Jerusalem Temple (Matthew 27:51). Man, who was estranged from God through their sin, was brought close to God again, where they could call God the 'Father' through Christ's sacrifice at Golgotha. All these are symbolized in the opening of the veil at this time. The celebrant, extending and elevating his hands, offers a prayer requesting the congregation to join together in one mind to recite the Lord's prayer. The Celebrant concludes the prayer by saying aloud "Our Father who are in Heaven"/ "*Swargastanaya njangalude Pithave*"

Note: The Lord's prayer got its name because it was taught by Lord Jesus himself to His disciples during the course of His public ministry. The Holy Church has adapted the Lord's prayer as the model prayer.

It is through the redemptive passion of our Lord Jesus Christ that we received the honor of being called God's children. Apostle Paul explains this idea in his epistle to Romans, saying, "… but you have received a spirit of adoption as sons by which we cry out, *'Abba! Father!'*" – Romans 8:15. Thus it is appropriate that the Lord's Prayer follows after the commemoration of His sufferings and sacrifice. Clement of Jerusalem

(A.D.313-386) explains the right of sonship to God which the baptized believers receive. Through the Holy Baptism, we become the children of God as it was before the fall at the Garden of Eden.

The celebrant makes another prayer reaffirming the Lord's prayer to which the people respond saying "Amen."

The celebrant greets the congregation saying: "Peace be to you all." The congregation responds: "And to thy spirit." The deacon urges the congregation for the second time to bow their heads "before the merciful Lord, before partaking of the Divine and Holy Mysteries". The celebrant makes another prayer seeking absolution to which the congregation responds *"Amen"*.

Again the celebrant, greets the congregation saying: "Peace be to you all." The people respond: *"And to thy spirit."* The celebrant after receiving blessings from the chalice, the paten, and the tablitho, blesses the congregation with the third benediction.

During this third benediction, the celebrant turns to the congregation and blesses the people with the grace and mercies of the Holy Trinity.

This benediction symbolizes the blessing that our Lord gave to his disciples before His ascension. "*... and he lifted up His hands and blessed them. And it came about that while he was blessing them, He parted from them.*" (Luke 24:50-51).

The prayer immediately following the third benediction reminds us of the ascension of our Lord to heaven. At this time the deacon exhorts the congregation to attend this solemn occasion with reverence and fear (This pronouncement is ascribed to Moses Bar Kepho, a writer and one of the most celebrated bishops in the ninth century). The congregation commemorates Christ's ascension with reverence and beseeches the Lord for mercy and compassion.

ELEVATION OF THE HOLY MYSTERIES

Through the elevation of the Holy Mysteries, the Holy Church celebrates the Ascension of our Lord. The two deacons, standing with lighted candles on either side of the celebrant, reminds us of the two men dressed in white who proclaimed on our Lord's ascension: *"Galileans, why are you standing there looking up at the sky? This Jesus, who was taken from you into heaven, will come back in the same way that you saw him go to heaven"* (Acts 1:11).

The congregation should experience the ascended Christ with their inner eyes and remain in full reverence and devotion. Because of the importance of this occasion, the censor, marvahtho and the bells are used at this time. The celebrant lifting the paten ceremoniously with both hands, says: *"It is right that these Mysteries be given only to the holy and to the pure."* Only those who have received the Holy Spirit as the first of God's gifts (Romans 8:23) are worthy of receiving the Holy Communion. "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord" (1 Corinthians 11:27).

The congregation responds with a humble heart saying: *"None is holy, other than the One Holy Father, the One Holy Son, and the One Holy Spirit."* The celebrant places the paten down on the tablitho and, as he lifts up the chalice, the people say: *"Glory be to the Father, and to the Son, and to the Living Holy Spirit, Who are One, forever and ever Amen."* By this prayer we acknowledge the unequaled holiness of God, and we pray to make us also worthy and holy, to receive the Holy Body and Blood

with adequate preparation and in reverence. According to Justin Martyr (AD 150). "We call this food Eucharist.... For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too as we have been taught, the food which has been made in to the Eucharist by the Eucharistic prayer set down by Him and by the change of which our blood and flesh is nourished, is both the flesh and the blood of the incarnated Jesus."

The celebrant takes the paten in his right hand and the chalice in his left hand and holds them above the *tablitho* in a crosswise manner. The celebrant then says: "The One Holy Father with us, Who, by His mercy, created the world." The people respond: *"Amen."* The celebrant continues: *"The One Holy Son with us, Who by His own precious sufferings, redeemed the world."* The people respond "Amen". The celebrant completes the prayer saying: *"The One Holy Spirit, with us, the perfecter and fulfiller of all that has been and all that will be. May the name of the Lord be blessed for ever and ever."* The people respond: *"Amen."* The celebrant places the paten and chalice on the *tablito* and covers them with the *kablan*a. Then he steps down from the *dargo* after kissing the *Thronos*.

These prayers reaffirm the holiness and the unity of the Holy Trinity and acknowledge the dwelling of the Holy Trinity, particularly that of the Holy Spirit among us. We read in Acts 1:9 about the ascension of our Lord, "After saying these, He was taken upto heaven as they watched Him, and a cloud hid Him from their sight". The *kablana* represents the cloud this time when the celebrant covers the mysteries with the *kablana*. Here the congregation sings the hymn "*Thirusutharaayi varuvaan namme...*/In occasions and in prayers...", based on Hebrews 13:7, "Remember your former leaders, who spoke God's message to you. Think back on how they lived and died, and imitate their faith".

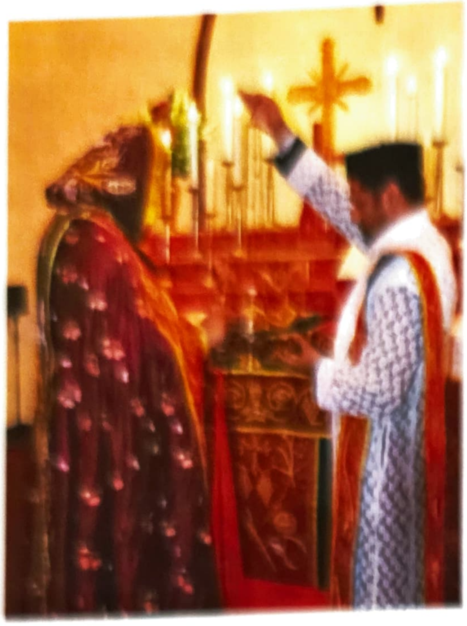
This completes the part commemorating the ascension that concluded the earthly ministry of our Lord and disappearing in the clouds. Similarly here the celebrant turns to the congregation, asks for forgiveness (*shubkono*) and then the curtain (veil) is closed covering the celebrant from the congregation. But as a tradition, we keep the veil open for some more time where we proceed with hymns of the Eucharistic devotion to the Mother of God, Saints and the commemoration of the departed clergy and the faithful.

NOTE:

- The Hymns of Eucharistic devotion are optional and can be sung according to the availability of time, or even can be replaced by another hymn, "*Bakyomthe d'malko....*".
- At the end of the *Quqal'yon* of St. Mary, some churches use a special intercessory prayer to St. Mary the mother of God. Again, this is optional and is not a part of the original order of the Divine Liturgy.
- Special services like ordinations, elevation of Holy Cross on Mid-Lent, Feast of Ascension, Feast of Holy Cross and the service of kneeling on the Feast of Pentecost are performed at this time.
- In some churches, sermons are given at this time. According to the early tradition, the sermon of the day was delivered immediately after the Gospel reading. But nowadays the sermon is given either at this time or at the end of the Service.

Hymns of the Eucharistic Devotion:

The Church recognizes the responsibility of remembering the forefathers who taught us to be the children of God. Hence we commemorate the saints and seek their intercession through the hymns of the Eucharistic Devotion. We read in Hebrews 12:1 that "As for us we have this large crowd of witnesses around us, so then, let us rid ourselves of everything that gets in the way, and of the sin which holds on to us so tightly and let us run with determination the race that lies before us". By seeking the intercession of the saints and commemorating the clergy and departed, we accept that we are not alone in our journey to holiness and to the communion with God. This great gathering of witnesses – Saints, martyrs and righteous- gives us strength and courage in our spiritual life.



The teaching of the Holy Church regarding the communion of Saints developed into a living reality in the lives of the faithful through such venerations. The Holy Church teaches the Communion of Saints as biblical and distinguishes the prayers to God and to the Saints. To God we pray, "Have mercy on us sinners", where as to Saints we implore, "Saints, please pray for us".

This part is divided in to four categories: (i) Intercession of St. Mary, the Mother of God (ii) Intercession of the Saints (iii) Prayers for the departed Clergy (iv) Prayers for the departed faithful. During each of these four, the celebrant puts the incense and the thurifer censes the Altar and to the congregation. Each of these has four songs.

1st Song- (Quqal'yon) Kukkilion: A Psalm verse sung with halleluiah

(i) See the royal daughter's stand.... (Psalm 45:9-11)
(ii) The righteous shall prosper like...... (Psalm 92:12-14)
(iii) Thy priests be clothed in righteousness....(Psalm 132: 9-12)
(iv) As doth a father his children love.... (Psalm 103:13-15)

2nd Song - (Eqbo): A short prayer song usually from that of St. Ephrem, seeking intercession ending with stoumenkalos kuriyelayison

(i) Thou whose praise the church doth sing......
(ii) O (St. Thomas) as in heav'n.........
(iii) May those feet that cleanly trod....
(iv) They who served and died in hope....

3rd Song- (Kolo): This is a set of two stanzas with the same tune separated by the trinitarian praise 'shubho labo…" by the celebrant. The congregation concludes the second stanza with "moriyo rahem alain nu'adarain".

(i) Mary's memory
blessing for us be,……….
(ii) Bliss to the prophets,
And the Apostles,………….
(iii) Blest be priests whose love for Christ……..
(iv) Comes the Prince of life
From His glorious throne above,…………….

4th Song - (Bovooso): It means 'supplication' and with this short song we conclude each session.

(i) By Thy cross + O Jesus Christ……..
(ii) Plead for us ye holy Saints………
(iii) Crowns are plaited closely placed…
(iv) May departed ones receive……………..

I. Hymns of Devotion and Intercession to St. Mary:

The congregation seeks intercession of St. Mary of singing hymn based on Psalm 45:9. The English and Malayalam lyrics are as follows:

Note: In many churches, a special intercessory prayer to St. Mary, the Mother of God is offered at this time. Though it is not a part of the Holy Qurbono, it is offered here as a suitable place immediately following the hymns commemorating the Mother of God. This is offered on behalf of those who have specially sought such a prayer by giving their names.

English	**Malayalam**
See the royal daughter's stand Halleluiah ou Halleluiah Glorious queen at thy right hand	Ninnal stuthiyodu rajamakal Halleluiah ou Halleluiah Nin valabhage raja bhaminiyum
Thy father's folk and home leave thou Halleluiah ou Halleluiah	Ninazhakarachan mohippan Halleluiah ou Halleluiah Nin janamorkayka
The king desires thy beauty now Barekumor	pithrugruhavum Barekumor

II. Hymns of Devotion and Intercession to Saints:

The congregation seeks intercession of saints by singing hymns based on Psalm 92:12-14. The English and Malayalam lyrics are as follows:

English

The righteous shall prosper like palm trees
Halleluiah
And thrive like the cedars of Lebanon

In age they shall thrive and be flourishing
Halleluiah
Yea, growing both fattened and pleasing.
Barekmor

Malayalam

Nayavan panapole thalarthidume
Halleluiah
Valarumavan Lebanon kaarakilpol
Vrudhathayilumavar thalirittu
thazhachhidume
Halleluiah
Vardhikkumavarkku thushti
pushtikalum. Barekmor

III. Prayers for the Departed Clergy:

The congregation intercedes for the departed clergy singing the hymns based on Psalms. 132:9-10 & 12. The English and Malayalam lyrics are as follows:

English

Thy priests be clothed in righteousness;
and thy saints in glory– halleluiah- halleluiah-
For the sake of David, - your servant.

If thy children will keep my covenant -
halleluiah- halleluiah
and the statutes – that I teach.
Barekhmor

Malayalam

Chaarthum neethiye ninnachaaryanmaarum
Mahimaye nin nayavanmarum-hal-hal…
Ninnabhishiktha mukham thirippikkalle
Nin daasan Daveedin moolam

Nin puthranmaar kaathidu menkil-
halleluiah- halleluiah
En niyamatheyum njanupadesichidumee
saakshiyieyum. Barekmor

IV. Prayers for the Faithful Departed:

The congregation intercedes for the faithful departed, singing hymns based on Psalm 103:13 - 15. The English and Malayalam lyrics are as follows:

English

As doth a father his children love Halleluiah
So does the Lord love those who fear his Name

The days of man are but as grass Halleluiah
He springs up like the herbs that grow in the
fields. Barekmor

Malayalam

Makkalilappen kripa cheyvathupole-
Haleluiah
Bhakthanmaaril daivam kripa cheyyum

Pullinu thulyam naranude naalkalaho-
Haleluiah
Pookkunithu vayalil poo-chedipole.
Barekmor

Prayers in Anticipation of the Second Coming

The celebrant turns to the west and seeks their prayer from the congregation by asking, "My brethren and my beloved, pray for me", as he prepares to receive the Holy Qurbono. He then returns and kneels down before the thronos and prayers for making him worthy to receive the Holy Body and Blood of our Lord. At this time the celebrant and those who are in the Altar receive the Holy Communion.

The veil is pulled across the sanctuary at this time to denote the age in which the Church awaits the second coming of our Lord. The congregation waits for the second coming of the Lord and in the hope of the resurrection of the departed by singing appropriate songs. This phase pictures our present age, when our Lord is advocating for us sitting at the right hand of the Father, when the Holy Spirit is fulfilling the activities of the Incarnation of our Lord here on Earth, and when the faithful Church is awaiting for the Second Coming of our Lord. At this time the Altar where the heavenly mysteries are taking place is hidden from the people by the closed veil. The congregation prays for themselves and for their departed ones who have died in hope in the resurrection and in the new life.

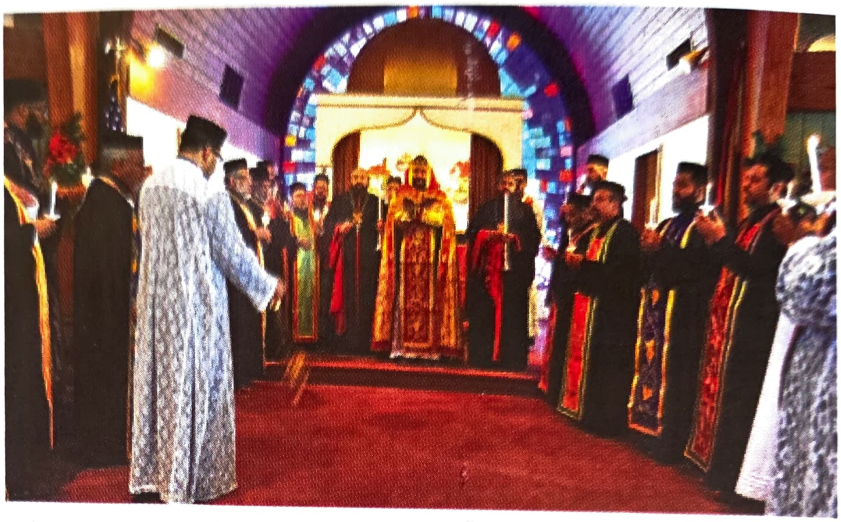
Procession of the Holy Mysteries

Once the celebrant is ready, the deacon exhorts the congregation to say out loud their Trinitarian (one deity/ three persons) faith. The congregation responds by saying, "Praised and adored are the Father, Son and Holy Spirit; to Him be praise from the beginning, for generations and generations: Halleluiah". This should be said in the loudest voice by all, those who are inside and outside of the Altar, to indicate the awesome time of fulfilling the prophecy of the glorious Second Coming of our Lord.

Bible says.....

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other". (Matthew 24:29-31).

Symbolizing the glorious Second Coming of our Lord Jesus Christ, the veil of the Altar is opened. The celebrant, carrying the paten in his right hand and the chalice in his left hand turns counterclockwise to face the congregation.



This is a great moment when we hear the sounds of the bells and *marvahtho*, and see all the Altar boys aligned in two rows on the either side of the celebrant with lit candles and the thurifer with the censer producing the incense like clouds. The whole atmosphere induces in us an awesome effect like witnessing the Second Coming of our Lord for the Last Judgement. Turning anticlockwise direction signifies that the Lord is coming as a Judge this time which is in contrast of the First Coming when He came as Redeemer. The celebrant standing on the dargo prays for the remission on behalf of the people by saying, "From thy atoning Altar, may remission descend (the celebrant descends from the step), to thy servants O Son of God, who came for our salvation, and will come again for our resurrection and restoration of our kind forever."

The celebrant makes another prayer by stretching his right hand to bless the congregation saying, "Stretch out O Lord, thy invisible right hand and bless this assembly of thy worshippers who are prepared to receive thy precious Body and Blood for the remission of debts and forgiveness of sins, and for the confidence in thee, our Lord and God forever." The congregation responds, *"Amen"*

The celebrant then proceeds to the west in a ceremonial manner which signifies the anticipated Second Coming of our Lord from the East. "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be." (Matthew 24:27) The accompanying deacons with the lighted candles, *marvahtho*, and bells represent the glorious Second Coming of the Lord with trumpets and accompanied by the angels. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thessalonians 4:16).

The celebrant makes another supplications for mercy upon the bearers of the Holy Mysteries, and upon those who receive them, and upon all those who have labored and shared in them.

In response, the congregation chants the hymn, "Lord have mercy upon us....../ *naadha kripa cheyyanamalivaal......)*" or any appropriate hymn and concludes with a Halleluiah.

In earlier times, it was the tradition of giving the Holy Communion to the people at this time. But this practice was discouraged as it may disturb the attention of the congregation. Nowadays Holy Communion is usually given only after the final blessing and dismissal, in the Malankara parishes.

After this chanting the celebrant stretches out his hands to introduce the Holy Body and the Holy Blood one after the other and pleads to the Lord that the reception of the Holy Mysteries be for the life and redemption and not for any punishment or condemnation. Then the congregation chants the hymn "All the world adoreth Thee......../ *Bhoovaake namikkum nine.....*" while the celebrant returns to the altar where he sets the paten and chalice on the *tablitho.*

Note: This prayer is important because if we receive the Holy Communion in an unworthy manner it will be for our condemnation (1 Corinthians 11:27). "He who eats my flesh and drinks my blood abides in me and I in him" (John 6:56). Only when we receive the Holy Communion with adequate preparation, we gain the blessings out of it. But if do it without proper diligence and continue in our sin we "......crucify again for themselves the Son of God, and put him to an open shame" (Hebrew 6:6). "Every branch in me that does not bear fruit He takes away" (John 15:12). Hence let us become fruitful branches. After receiving the Holy Communion we need to live in Christ leading a witnessing life as St. Paul says, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God , who loved me and gave himself for me.(Galatians 2:20).

Chapter 5 - Thanksgiving and Dismissal

Prayer of Thanksgiving

This part begins with a prayer of thanks giving, where the celebrant offers praise and express thanks to the Father for making him and the congregation worthy to partake in the heavenly feast. Here the Holy Qurbono is pictured as a joyful wedding banquet where all were allowed to participate since the invited guests refused to come (Matthew 22: 2-14). That is why the celebrant thanks the Father for making us worthy to participate in the Holy Qurbono. Then the celebrant greets the congregation with peace for the last time. This represents the eternal peace offered to the holy people at the Second Coming of our Lord. We receive this peace which is for the citizens of the heavenly kingdom and we greet the celebrant also the same. The deacon invites the congregation to bow down their head before the merciful Lord. The celebrant then offers a prayer addressed to the Son to bless the congregation. The congregation responds with an 'Amen' and the deacon says '*barekhmor*'. The celebrant then does the concluding prayer (*huthomo*) either as poem or as prose. Congregation also sings a song as a response to the *huthomo*.

Note: Generally all the prayers in the Anaphora are addressed to God the Father. Only exceptions are the first part of the prayer after 'adamo do se no', the prayers during the procession of the Holy Mysteries , and the final prayer just before the huthomo, which are addressed to God the Son.

The Dismissal of the Faithful

Now the celebrant after receiving blessing from the Holy Mysteries turns to the congregation to dismisses them with the final benediction, saying: "Our brethren and beloved, we commit you unto the grace and mercy of the Holy and Glorious Trinity with the blessings and food for your journey which you have received from the atoning altar of the Lord; depart now in peace (+). The far off and the near, the living and the departed, saved by the victorious cross (+) of our Lord, and inscribed with the seal of the Holy Baptism, may the Blessed Trinity redeem your debts and forgive your sins, and grant rest to the souls of your departed. And

may I, the weak and the sinful servant, be *favored* and helped by your prayers. Glad and rejoicing go now in peace (+), and pray for me always."

The celebrant blesses the congregation with the sign of Cross three times during the benediction. He places his right palm on his chest when he say 'may I, the weak and the sinful servant….' to which the congregation silently replies *kohno m'yakro* (reverend priest) or if the celebrant is a bishop, *aboon ma'lyo* (*honorable* prelate). Upon finishing the benediction, the congregation responds, "Amen. May the Lord accept your offering and help us by your prayers." If a bishop is present, then all those who are in the Altar receive blessing from him at this time. Then the celebrant steps down and kneels down before the *thronos* for a silent prayer for those whom he remembered during the Holy Qurbono on that day. Now the veil is drawn to close the sanctuary denoting the conclusion of the Public Celebration of the Holy Qurbono. The final benediction is very important because it acknowledges the presence of all who are 'far and near', 'living and departed', 'who are saved by the victorious cross' and 'who are inscribed with the seal of Holy Baptism' during the Holy Qurbono and that the blessing is for all those who are participating in it physically or spiritually.

At this time the congregation sings the hymn "*melpattakkaar pattakkaarodu…..*" or "high priests and priests….." and the celebrant gives the Holy Communion for those who are come prepared.

The Celebrant then completes the post-communion prayers, and consumes the remaining portion of the Holy Mysteries and washes the Altar vessels. During this time the deacons and the congregation recite the concluding hymns "*ente kadangalashesham nin……*/ Clear, O lord, my ev'ry debt….." ending with the Lord's prayer and Hail Mary. The celebrant takes leave of the Altar ,by stepping down from the *dargo* and kissing the

tablitho to the middle to the Left and to the right saying three prayers of farewell with a contrite heart.

Although this signifies the completion of the public worship, and the faithful are dismissed, it is important for each individual to keep the sanctity and purity of the Holy Sacrament by spending some time in meditation and personal prayer before leaving the Church for other activities.

Note: The Holy Church do not allow anyone to kneel down on Sundays and Moronoyo Feasts. Those who are coming to receive the Holy Communion should approach the Holy Altar in reverence and should receive it in standing. One should not swallow the Holy Qurbono, but it should be chewed well and then drink some water to consume it completely. After receiving the Holy Qurbono, one should not kneel until the evening prayer.

Conclusion

The splendor and significance of the Holy Qurbono cannot be expressed in mere words but must be whole fully experienced to receive the blessings and achieve oneness with God. Our hope and prayer is that over the course of the study you have obtained a greater understanding and sincere appreciation of the Holy Qurbono and all that it entails for both the celebrant and the congregation. Also this is the time to remind you that this is not a comprehensive study, just a small tasting of the Holy Sacrament to inspire your mind and excite your spirit to learn more about the sacraments and traditions of the Holy Church. May the depth of this study provide fruitful and spiritual benefits as you attend and actively participate in the Holy Qurbono. May God bless you.

APPENDIX I : Nicene Creed with Bible References

Attached below is the Biblical reference of the Nicene Creed to prove that the faith of the Apostolic Church is strongly Biblical.

We believe in (Romans 10: 8-10; 1 John 4: 15)
One God (Deuteronomy 6: 4, Ephesians 4: 6)
The Father (Matthew 6: 9)
Almighty, (Exodus 6: 3)
Maker of heaven and earth, (Genesis 1:1)
and of all things visible and invisible; (Colossians 1:15-16)
And in one Lord, Jesus Christ, (Acts 11: 17)
the only-begotten (John 1: 18; 3: 16)
Son of God (Matthew 14: 33; 16: 16)
begotten of the Father before all worlds; (John 1: 2)
Light of Light (Psalm 27: I; John 8: 12; Matthew 17: 2,5)
very God of very God, (John 17: 1-5)
begotten, not made; being of the same substance with the Father, (John 10: 30)
and by whom all things were made; (Hebrews 1: 1-2)
Who for us men, and for our salvation (I Timothy 2: 4-5)
came down from the heaven (John 6: 33)
And was incarnate by the Holy Virgin Mary, mother of God, by the holy spirit (Luke 1: 35, 43)
Became man. (John 1: 14)
And was Crucified for us (Mark 15: 25; I Corinthians 15: 3)
in the days Pontius Pilate, (John 19: 1)
Suffered, (Mark 8: 31)
died, and was buried; (Luke 23: 53; I Corinthians 15: 4)
And the third day rose again according to His will, (Luke 24: 1; 1 Cor. 15: 4)
And ascended into heaven, (Luke 24: 51; Acts 1: 10)
and sits at the right hand of the His Father; (Mark 16: 19; Acts 7: 55)
and shall come again in His great glory (Matthew 24: 27)
to judge both the living and the dead, (Acts 10: 42; 2 Timothy 4: 1)
Whose kingdom shall have no end; (2 Peter 1: 11)
And in the one living Holy Spirit, (John 14: 26)
The life-giving (Genesis 1: 2)
Lord of all (Acts 5: 3-4)
Who proceeds from the Father, (John 15: 26)
And who with the Father and the Son is worshipped and glorified, (Matthew 3: 16-17)
Who spoke through the prophets and Apostles; (I Samuel 19: 20; Ezekiel 11: 5)
In one, (Matthew 16: 18)
Holy, (I Peter 2: 5, 9)
Catholic (Mark 16: 15)
and Apostolic Church; (Acts 2: 42; Ephesians 2: 19-22)
we confess one baptism for the remission of sins; (Ephesians 4: 5)
And look for the resurrection of the dead; (John 11: 24; I Cor. 15: 12-49)
And the new life in the world to come. (Mark 10: 29-30)
Amen. (Psalm 106:48)

APPENDIX II

Ten Commandements

1. I am the LORD your God. You shall have no other gods before me.
2. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them.
3. You shall not take the name of the LORD your God in vain.
4. **Remember the Sabbath day, to keep it holy.** Six days you shall labor, and do all your work: but the seventh day is a Sabbath to the LORD your God; in it you shall not do any work
5. Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.
6. You shall not kill.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house or anything that is your neighbor's

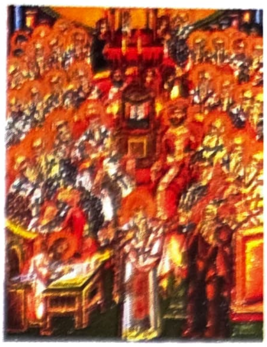
Note:In the New Testament Church, the Sabbath is the Lord's day which is Sunday (Revelation 1:10).

The Seven Laws of the Holy Church

1. **Attend the Holy Qurbono on Sundays** and other obligatory days
2. Observe the five Lents of the Church
3. Observe the Lent on Wednesdays and Fridays
4. Confess the sins before a canonical priest
5. Receive Holy Communion
6. Abstain from marital relationship on prescribed days
7. Pay offerings, tithes and dues to the church

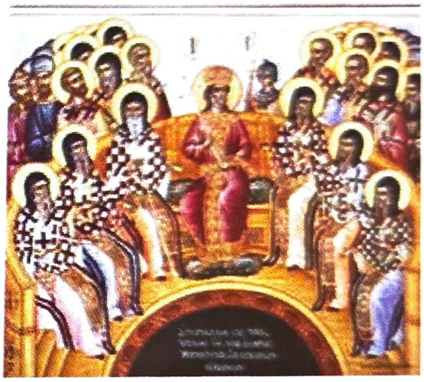
APPENDIX III: Holy Ecumenical Synods

Council of Nicea: Father and Son



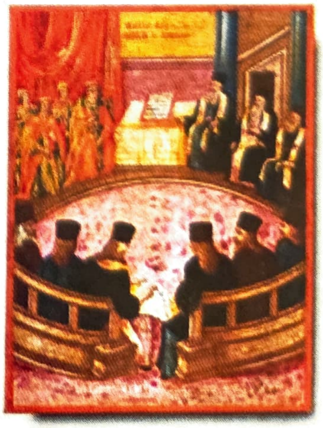
Emperor Constantine convened this council in AD 325 where 318 bishops attended from all parts of the Christian world. The main purpose was to refute the false teachings of Arius about the divinity of the Son. This synod reaffirmed the true faith that the son of God is "of the essence of the father, God of God, Light of Light, True God of True God, begotten, not made, consubstantial with the Father through whom all things in heaven and earth are made." It also formulated a creed, known as the Nicene Creed for the entire Christian church.

Council of Constantinople: Holy Spirit



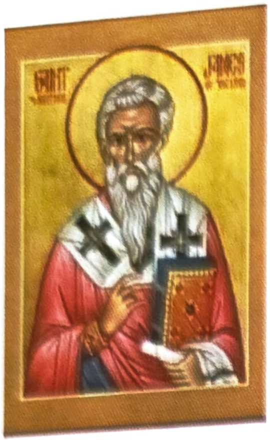
Emperor Theodosius the Great convened this council in AD 381 where 150 bishops attended from all parts of the Christian world. The main purpose was to refute the false teachings of Macedonius about the divinity of the Holy Spirit. This synod reaffirmed the true doctrine about the Holy Spirit and added the following part to the Nicene Creed "And (we believe) in the one living Holy Spirit, the life giving Lord of all, who proceeds from the Father, and who with the father and the Son is worshipped and glorified, who spoke through the prophets and apostles."

Council of Ephesus: Virgin Mother

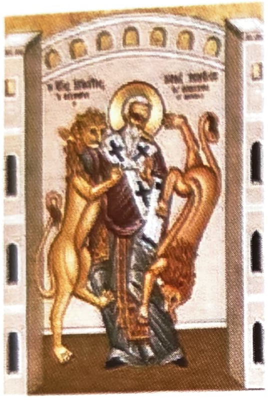


Emperor Theodosius II convened this council in AD 431 where 159 bishops attended from all parts of the Christian world. The main purpose was to refute the false teachings of Nestorius about the nature of Christ and devotion to Mary as Mother of God. The synod reaffirmed the true doctrine of the real union of the two natures of Christ and the following part was added to the Nicene Creed "Was incarnate of the Holy Virgin Mary, Mother of God..."

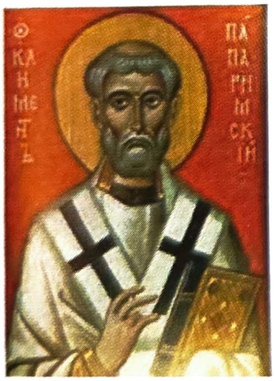
APPENDIX IV: Holy Church Fathers



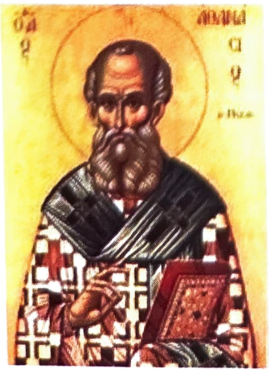
1. **St. James:** First Archbishop of Jerusalem and brother of our Lord who compiled the first *Taksa* for the Holy Qurbono (Liturgy of St. James). Presided over the council of Apostles in Jerusalem in AD 51 (Acts 15:13) and martyred in AD 62. The epistle of St. James in the bible is authored by him. He was considered as one of the pillars of the early Christian Church (Gal. 2:9).



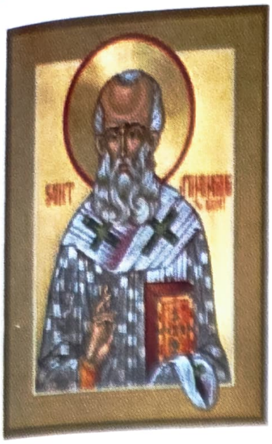
2. **St. Ignatius (A.D. 35-107):** The third Patriarch of Antioch for forty years. It was believed that Ignatius was the child whom Jesus took in his arms and offered to the Apostles as an example of humility (Matthew. 18:1-3). He was called Ignatius, the illuminator. In AD 107 he was martyred by Emperor Trajan in Rome, where he was fed to a cage full of hungry lions. There are seven letters available today that were authored by him addressing the false teachings and defending the episcopacy in the Holy Church.



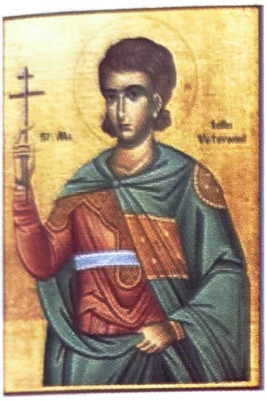
3. **St. Clemis (A.D. 30-100):** Clement of Rome was a prominent bishop and associate of St. Peter and St. Paul (Philippians 4:3).There are two letters written by him which can be considered equal to the Epistles. He was martyred in AD 101 during the persecution of Emperor Trajan in Rome.



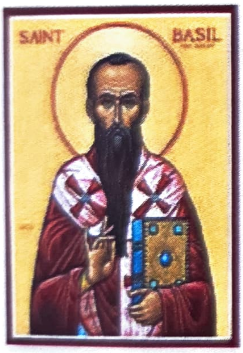
4. **St. Dionysius (A.D. 190-265):** Head of the famous Alexandrian School of Theology and the Bishop of Alexandria from AD 247-265. He was an eminent writer and defender of the true doctrine. There are two more Church fathers by the name Dionysius, one was the bishop of Corinth and the other was of Aero Pagite who was a mystical theologian.



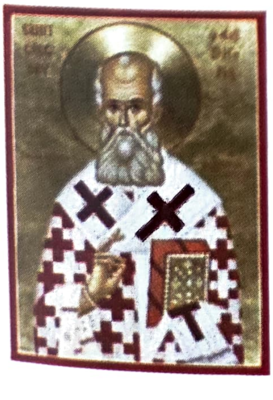
5. **St. Athanasius (A.D. 295-373):** Born in AD 295 in Alexandria, he was very much interested in the religious activities and in monasticism. Became a disciple of Antony and attended the council of Nicea as a deacon of Bishop Alexandiros. He wrote a series of works in the defense of the faith proclaimed at Nicea. Athanasius was enthroned as bishop when he was only thirty-three. He was exiled five times and embraced seventeen years of flight and hiding in the deserts and in Alexandria where he was shielded by the people and died in AD 373.



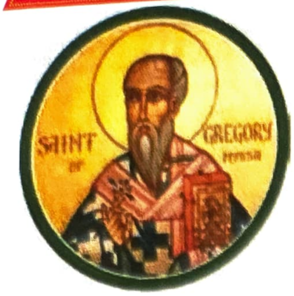
6. **St. Julius (Died AD 352):** Julius was the bishop of Rome from A.D. 337-352, who enriched the church by defending the true faith established by the Council of Nicea. Two epistles and a liturgy are available in his name.



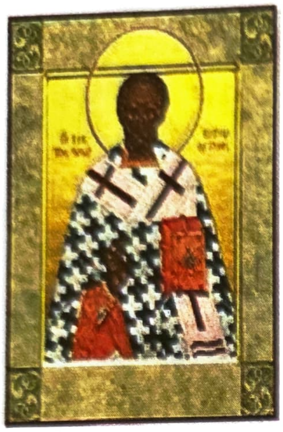
7. **St. Baselius of Caesarea (A.D. 329-379):** Baselius is popularly known as 'Basil the Great. After his education he was attracted to the monasticism. When there was a famine he sold his possessions and established a center for relief works. He also established many hospitals and shelters along with his activities to defend the True Faith. He authored a lot books and articles defending the True Faith. With the help of St. Gregory of Nazianzus published several great works like Phliokalia.



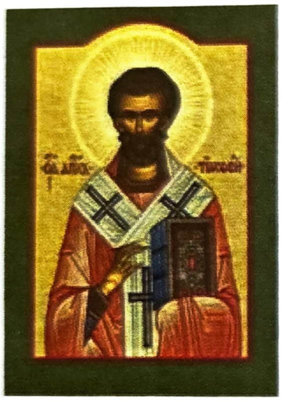
8. **i. St. Gregory of Nazianzus (A.D. 330-395):** He was a great orator and a defender of faith. It is this Gregory and St. Basil we remember in the song "Shrestan Mor Basilose, Mor Gregorios" in the sleeba morning prayer. St. Basil, St. Gregory of Nazianzus and St. Gregory of Nyssa are together called Cappadocian Fathers who gave a clear definition of the Holy Trinity.



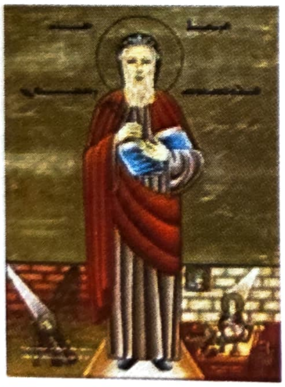
ii. **St. Gregory of Nyssa (AD 335-394).** Gregory of Nyssa is the youngest brother of St. Basil the Great. After St. Basil's death, he became the bishop of Caesarea, and was one of the leading figures at the Council of Constantinople in AD 381.



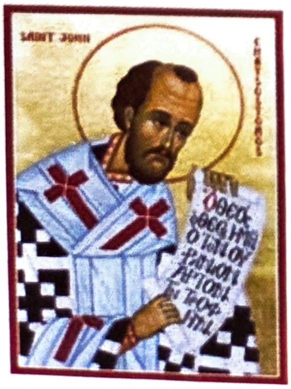
9. **St. Dioscorus:** Dioscorus was the Patriarch of Alexandria from A.D. 444 to 451. He strongly opposed the heresies of Eutychus and that of Nestorius, and the Council of Chalcedon and hence was exiled several times. He died in AD 454 while in exile.



10. **St. Timotheos (Died AD 479):** He was the disciple of St. Cyril and was scholar who was also steadfast in fasting and prayer. He convened a Holy Synod against the Council of Chalcedon and fought vigorously to defend the true faith.

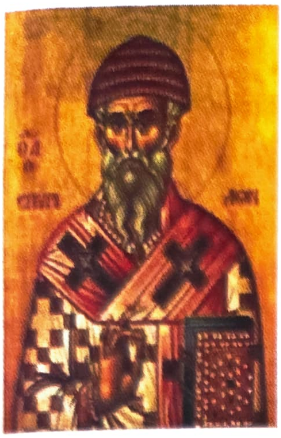


11. **St. Philoxenus of Mabug (A.D. 435-523):** He was a great scholar in Syriac and Greek languages which helped him to write many great works and biblical commentaries. Because of his fights to defend the True faith he was exiled and smoked to death in a closed chamber in AD 523.
12. **St. Anthimus:** He was bishop Trapezuntius, who later became the Patriarch of Constantinople in AD 535 through the influence of the Empress Theodora, who favored the Holy Church. He was a strong opponent of the Council of Chalcedon and writer of many prayers in our liturgy.

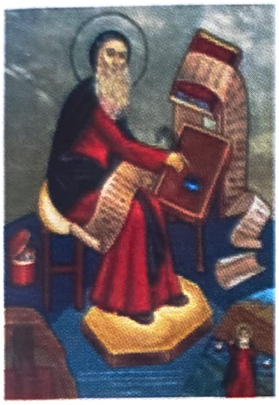


13. **St. Ivanius (A.D. 347-407):** He is also known as John Chrysostom and was the Patriarch of Constantinople. He was an eloquent speaker and the interpreter of the Gospels which earned him the title 'gold-tongued'. He was very strict in the administration

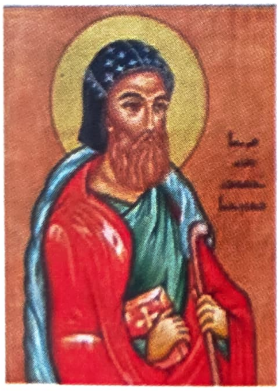
in the Church disciplining the clergy, monks, and even the bishops. He was exiled several times because of his strictness in following the True Faith.



14. **St. Cyril (Died A.D. 444):** He was the Patriarch of Alexandria. He became famous through his fights against the false teachings of Nestorius. He presided over the Ecumenical Council of Ephesus in AD 431 and was instrumental in adding to the Nicene Creed the phrase 'the Mother of God' to describe St. Mary. He penned the commentary of the Old Testament and New Testament and a collection of books against the teachings of Nestorius.

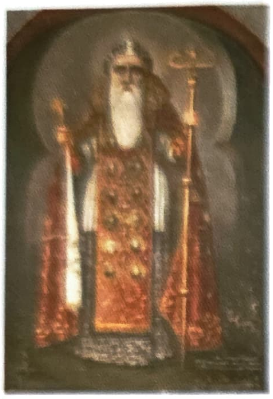


15. **St. Severios of Antioch (A.D. 469-538):** After his studies in Greek, Roman law, and philosophy he chose a monasterial life. He sold all his properties and distributed to the poor and instituted a monastery where he spent time by writing in defense of the True Faith. He became the Patriarch of Antioch in AD 512 and was exiled in 518 but shepherded the Church for another twenty years through his writings. We have a liturgy, 13 books, and 3800 articles written by him. The opening prayer of the Holy Qurbono "Mary who brought thee forth… (Mariyam Dheele thok)" is written by him.



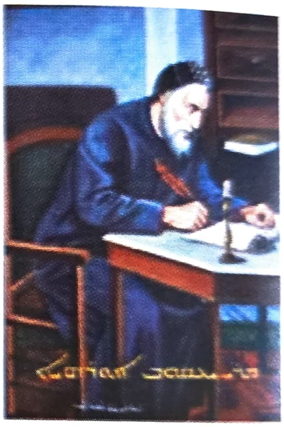
16. **St. Jacob Baradaeus (A.D. 500-578):** He was a son of a priest, and was raised in a monastery from the age of 2. Because of his piety and dedication he later became the abbot of the monastery. He was consecrated as bishop of Edessa in AD 542. During the persecution of Chalcedon, he fought really hard to regiment the church by visiting each parish and ordaining several priests and bishops. His feast is celebrated on July 30. The term "Jacobites" which is used to refer to our church is actually attributed to this saint. During the time of persecution he used to travel in disguise as a beggar wearing a dress looked like 'clad in rags' hence the name "Baradaeus" is commonly attached to his name

17. **St. Ephrem the Syrian (A.D. 303-373):** He was a disciple of St. Jacob of Nissibin who ordained him as a deacon. He was a great scholar in Syriac and theology and later became the head of the Theological School of Nissibin. In AD 363 when the Persians captured the city he fled to Edessa and reinstated the school there. He lived as a monk and never entered into priesthood. He has written a lot of sermons and composed several hymns and hence he is considered as teacher of the Syrian Church and became famous as the "Harp of the Holy Spirit."

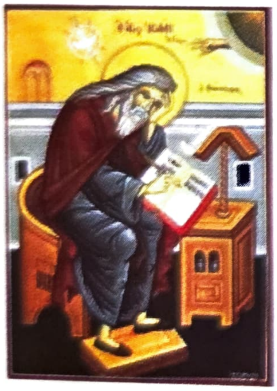


18. i. **St. Jacob of Sarug (c. A.D. 451-521):** He was one of the foremost Syriac poet- theologians among the Syrians; second only to St. Ephrem hence he is also called "Flute of the Holy Spirit." He has authored a lot of sermons, commentaries, and hymns.

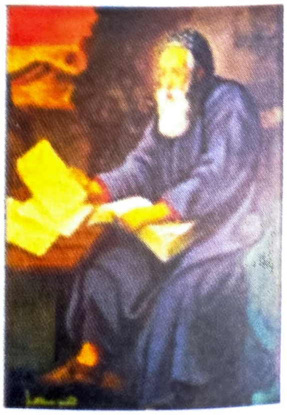
ii. St. Jacob of Edessa (A.D. 642-708):



He was bishop of Edessa and one of the most distinguished Syriac writers. He revised the peshitta (Syriac) version of the Old Testament with the aid of various Greek manuscripts. We have an Anaphora formulated by him. The present order of baptism that we use is also compiled by him



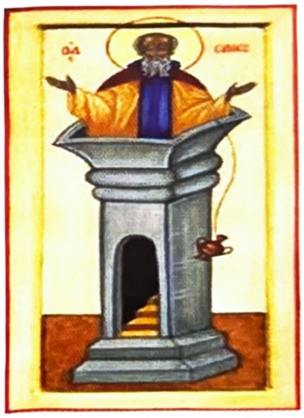
19. **St. Isaac (Died A.D. 700):** He was the bishop of Mosul but he left the office of bishop thinking that it affected his monastic way of life. He has written bylaws for monastic life in five volumes and authored several other books.



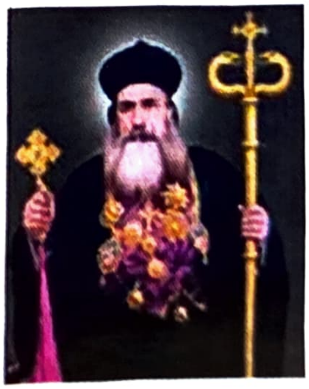
20. **St. Baleus (5th Century):** He was a corepiscopos who lived in Aleppo, Syria. There are a lot of hymns and sermons are attributed to him. One of the popular boovoso of Mor Balai is "*Karuna Niranjavane punarudhanathil.*"

21. **St. Barsoumas:** He was a metropolitan of Nisibis and attended the general council of Ephesus in as a delegate of the monasteries in the East and he was a true zealous defender and urging the faithful to hold tight to their orthodox doctrine, the faith of the Holy Ecumenical Synods and refusing the Council of Chalcedon. He is known as the 'Chief of the mourners.' The name Barsaumo means 'son of fasting'.

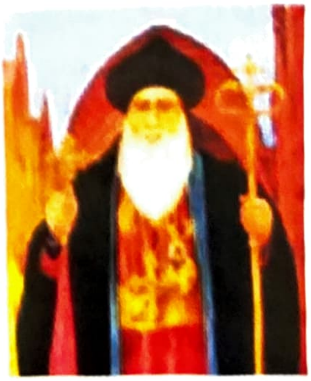
22. **St. Simeon the Stylite (A.D. 390-459):** He embraced monastic life in his teens. He lived on top of a pillar for thirty-nine years in Aleppo, Syria. This new style attracted many pilgrims and he was widely imitated. He performed many miracles.



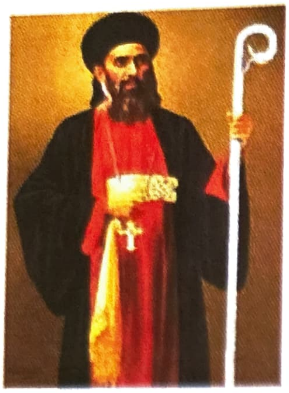
23. **St. Abahai (Died A.D. 455):** He was Bishop of Mardin in the present day Turkey. He died at the age of 110 in AD 455. He was known as the living saint for his miraculous healing power.



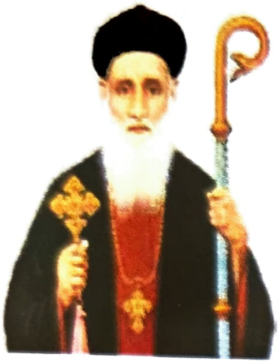
24. **St. Ignatius Elias III (A.D. 1867-1932):** He was born in Mardin, Turkey and joined the monastery at the age of twenty who later became the abbot. He became bishop in 1908 and was elevated as Patriarch in 1916. He visited India in 1931 to establish peace in the Malankara Church. He died and is entombed at Manjinikara, India. The feast of this saint is celebrated on February 13.



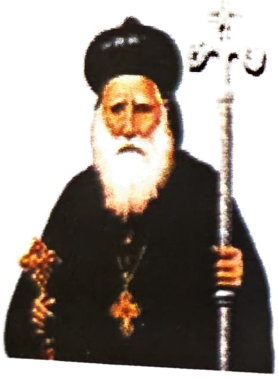
25. **St. Baselius Yeldho (Died 1685):** He was born in Karakosh, Iraq. He was ordained Catholicos in AD 1663 by Patriarch Yeshou II. His residence was the monastery of Mor Mathai in Mosul, Iraq. In 1685 by the direction of the Patriarch he was sent to India to encourage the faithful in Malankara in their Syrian tradition. He died within a few days after reaching India and entombed at Kothamangalam. The feast of this saint is celebrated on October 3.



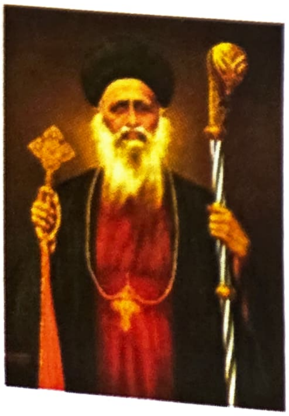
26. **St. Gregorios – Parumala Thirumeni (A.D. 1848-1902):** In the Syrian Orthodox Church, St. Gregorios is the first declared saint who was born in India. At the age of twenty-eight he was consecrated as Bishop by Patriarch Peter III. He died in 1902 and is entombed in Parumala. The Holy Church proclaimed him as a Saint in 1947 and added his name to the 5th Diptych in 1987. The feast of this saint is celebrated on November 2.



27. **St. Gregorios Abdul Jaleel (Died 1681):** He was born in Mosul, Iraq and was consecrated as a bishop in 1654 by the Patriarch Shemavun I and became bishop of Jerusalem in 1664. This Holy Father arrived in India in 1665 and rejuvenated the Syrian traditions which were under threat of Portuguese. He died in 1681 and is entombed in North Paravur. He is declared a saint of the Holy Church in 2000 and was later added to the 5th Diptych. The feast of this saint is celebrated on April 27.



28. **St. Osthathios Sleeba (1854-1930):** He was born in 1854 in Mosul, Iraq and consecrated bishop in 1908 by Patriarch Abded Aloho II. He came to India along with Patriarch St. Ignatius Elias III. He was called to his eternal rest in 1930 and is entombed in Arthat Church, Kunnamkulam. He was declared as a saint of the Holy Church in 2000 and his name was later added to the 5th Diptych. The feast of this saint is celebrated on March 19.



29. **St. Athanasius Paulose (1869-1953):** He is popularly known as 'Valiya Thirumeni' in Malayalam. He was consecrated as bishop by Patriarch Ignatius Abded Aloho in 1910 and was selected as Malankara Metropolitan in 1918. He was called to heavenly abode in 1953 and is entombed in Alwaye Thrikunnathu Seminary. Patriarch Ignatius Aphrem I honored him with the title of "Protector of True Faith." The present Patriarch Ignatius Zakka I declared him as a saint in 2004 and his name has been added to the 5th Diptych. The feast of this saint is celebrated on January 26.

APPENDIX V: Vestments of the Celebrant

The clergy of the Syrian Orthodox Church have unique vestments quite distinct from other Christian denominations.

Priest/Bishop Daily Attire: The priest's daily dress is a black robe; in India, due to the hot weather, priests tend to wear a white robe with black belt. Bishops usually wear a black or a red robe with a red belt. But in the presence of the Patriarch, bishops do not wear the red robe. Generally, bishops visiting a diocese outside their jurisdiction wear black robes to distinguish from the diocesan bishop who will be in red robe. Again, in India, bishops generally use the red robes all the time.

As part of the Sacramental items of the Holy Qurbono the celebrant is vested with special garments. These vestments worn by the clergy vary with their hierarchical order in the priesthood. The liturgical vestments are worn by the priest during the Order of Aaron in the preparatory prayers that precede the celebration of the Divine Mysteries. The priest first puts away his outer garments, saying: "Remove from me, O Lord God, the unholy garments wherewith Satan has clothed me by the filth of my evil deeds, and clothe me with the choice garments that are fitting for the service of Thy glory and for the praise of Thy holy Name, O our Lord and our God, forever".

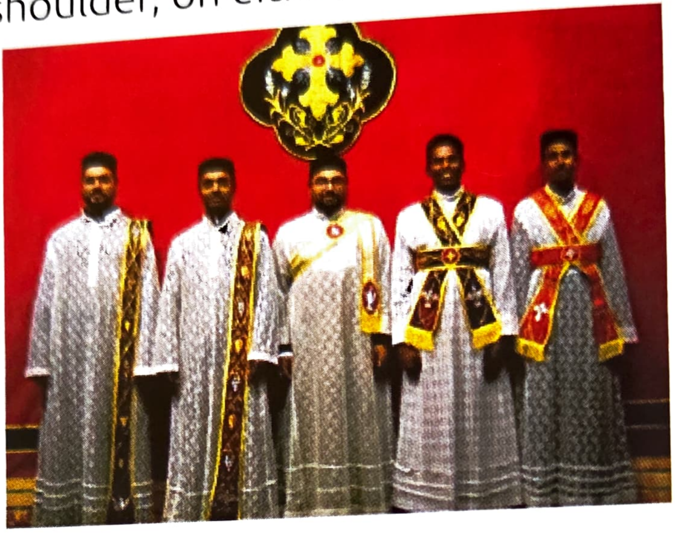
The special vestments of the celebrant are as follows:

ALTAR ASSISTANTS:

***Kutino:* (Robe)** It is a white robe indicating the purity of those who serve in the Holy Altar. It represents the luminous white robes of angels who appeared on different occasions. It is put on with the prayer, "Clothe me, O Lord, with the robe of incorruption through the strength of Thy Holy Spirit, and make me worthy to keep the true faith and walk in the paths of purity and righteousness all the days of my life".

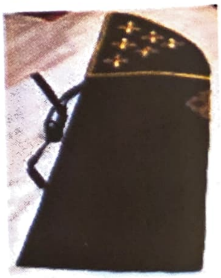
DEACONS:

Uroro: (Stole) After wearing the white *Kutino*, deacons wear the *Uroro* on their shoulder according to their rank. It signifies the wings of the Seraphim. Singers (*mzamrono*) wear the *kutino* without the *uroro*. Readers (*qoruyo*) wear the *uroro* in the form of a Cross. Subdeacons *(apodyaqno)* wear the *uroro* folded around the neck. Deacons *(shamshono)* wear the *uroro* over the left shoulder, on either side like wings.

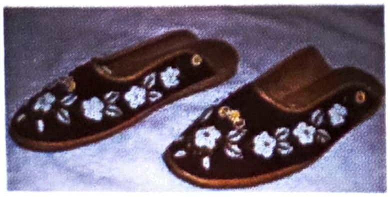


PRIEST:

Pheero: (means 'fruit'), a small black cap which the priest must wear during all public prayers. It consists of seven sections which indicate the full priesthood of the celebrant. Bishops including the Patriarch wear it under the Eskimo. Note: In Malankara tradition, a cylindrical black cap is used by priests in liturgical as well as secular settings. Priests in the Middle East wear such black caps in non-liturgical settings. These caps were part of the secular dress required of Syriac Christian priests in the days of the Ottoman Empire. However, the skull cap shaped *pheero* is always used in public prayer.

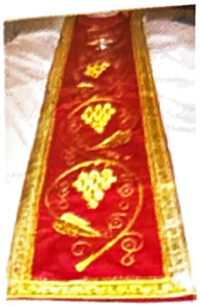


If the priest is a monk, he then puts on the *eskimo*, a hood worn by monks at all times. Note: In Malankara, this vestment is incorrectly referred to as '*masanapsa*'.



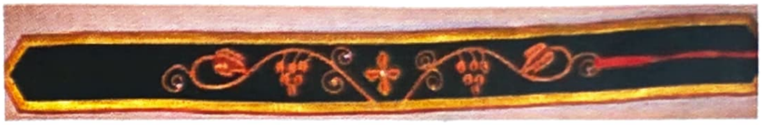
M'sone: ceremonial shoes which are worn during the celebration of the Holy Qurbono. Since animal products are prohibited on the sanctuary, the shoes are not made of leather. Priest wears the shoes on his left and right feet with the required prayers.

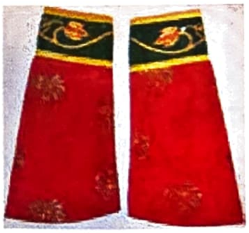
Kutino: The priest wears a black cassock as a symbol of the fallen man, and bearing the sins of the people under his care. For the Holy Sacraments, he wears a white robe called *kutino* over the black one, indicating the spiritual purity of the priest. It also signifies the salvation through Christ after the fall. The priest signs the cross over it three times saying the required prayer.



Hamnikho: The stole indicates that the priest is armed with the fear of the Lord. He signs the cross over it twice, reciting Psalm 18:39, 40.

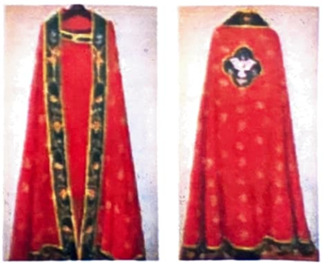
Zoonoro: (girdle/belt) which speaks of the priest's control over all bodily desires and his readiness to serve. He signs the cross over it once reciting Psalm 45:3.





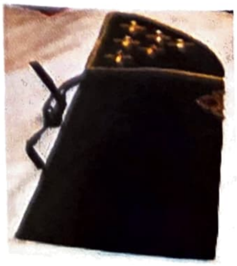
Zende: (cuffs/sleeves) Celebrant wears cuffs on his forearms symbolizing his readiness to keep God's Law and do the works of righteousness. He signs the cross twice over the left sleeve and recites Psalm 18:34 while wearing it and then signs the cross once over the right sleeve and recites Psalm 18:35 while wearing it.

Phayno: a cope which symbolizes Aaron's robes of many colors and the Savior's seamless robe. He signs the cross over it thrice reciting Psalm 132:9-10. Then he puts it on reciting Psalm 132:9 "Clothe Thy priests with salvation and Thy saints with glory".

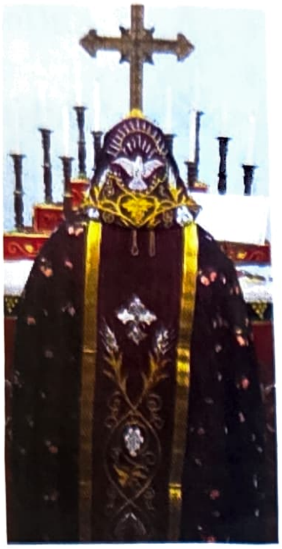


PRELATE (BISHOP):

In addition to the special vestments worn by the priest the distinct vestment of the Prelate (Bishop) is as follows:



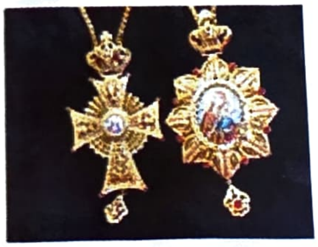
Eskimo: In Malankara it is incorrectly called as ***masnapsa***. It is a headgear worn by monks at all times. It has 13 stitched crosses representing Christ and 12 disciples. It also denotes that they have left their family and relatives as the Apostles for the sake of the Holy Church.



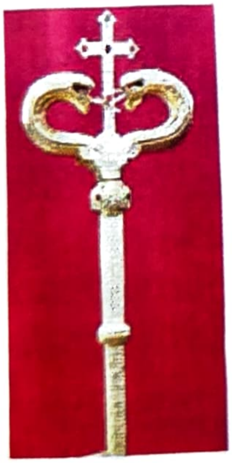
Masnaphto: (turban/ sheelamudi) a head-cover which symbolizes the cloth with which the Lord's head was bound for His burial. Tradition teaches us that St. Peter took this cloth from the empty tomb of our Lord and used himself while doing special services like ordinations. The prelate makes the sign of the cross on it and wears it reciting Psalm. 4:6

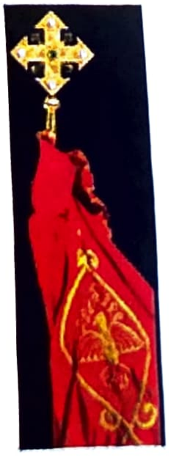
Batrashit: (commonly known in Malankara as *pathraseen*) This is similar to the *Hamnikho* but extends to back. It reminds the prelate of the Cross which the Savior carried. He crosses it once reciting Psalm 27:5 before wearing it.

Cross/ Icon and Chains: Prelate wears a Cross and an icon chain, usually of the Mother of God, around the neck, reciting Psalm 34:5. It shows that he has been separated for the Lord and his gladness even to die for Him.



Crosier: (*moroneetho*, bishop's staff) Prelate holds the staff in his left hand reciting Psalm 110:2. It symbolizes his authority and reminds us of the shepherd's staff. It also represents the Aaron's staff (Exodus 7:8-10) and Moses' staff (Exodus 4: 1-5) which turned into a serpent. The cross and serpend heads signifies the victory that our Lord gave us through the cross over evil. (The seed of woman destroying the serpent's head, Genesis 3:15)





Hand Cross: The prelate finally takes the hand Cross with a cloth (veil) attached, reciting Psalm 44:5. This hand cross is taken as the protection against his enemies and as an expression of his willingness to deny himself, and take up his cross and follow our Lord (Matthew 10:38).

PATRIARCH

The Patriarch wears the '***sakro'(shield)*** attached to the *zunoro* (belt) up on the right thigh. The prayer while wearing is from Psalm 45:3-4. "Gird your sword up on your thigh, O mighty one, your glory and majesty !" The shield of faith symbolizes his authority and his position as the protector of the faith (Ephesians 6:16 ".. above all taking the shield of faith with which you can *estinguish* all the flaming arrows of the evil one.)

APPENDIX VI:
Meaning of common Syriac and Greek words

Abo	Father
Aboon	Our father
Adamo do seno	Until I come
Ahai	My brethren
Aloho	God
Aman amen	So be it , with us
Amen	So be it (same with)
Anido (Anide, pl)	Departed – Soul (dead)
Batthraihun olme l' olam ol meen ameen	Forever in the two worlds, Amen.
Barekmor	Bless me O Lord
Beskudissa	Place of Holiness
Bovooso	Songs of intercession
Bro	Son
Burkso	That which is blessed
D'mo	Blood
Danaha (Denho)	Rising (Epiphany)
Dukarono	Remembrance
Ekbo	Foot or Stanza
Emo	Mother
Eniyono	Meditative songs
Ethro	Prayer with incense
Episcopos (greek)	Bishop
Evengelion (greek)	Gospel
Habibai	My beloved one
Halel-uiah	Praise the Lord
Hoosoyo	A prayer of Absolution
Hoothomo	Concluding prayer
Hoso vabu Kulsban l'-olmeen	Now and always and for ever and ever
Kadeesh ath aloho	Holy Art Thou O God
Kadeeso	Saint
Kohne	Priests
Kahnoosa (Kohnooso)	Priesthood
Kaseeso	Priest (Elder)
Kolo	Sound (in music, it is Hymn)
Kuriyelaison (Greek)	Lord Have Mercy up on us

Kymtho	Resurrection
Luthiniya	Litany responsive prayer
Madbaho	Altar
Manesso	Song of Praise
Masmuro	Psalm
Mavurbo	Glorification (Song of Mary)
Men olam vadamo lolam olmeen ameen	As it was from the beginning and shall be forever and ever. Amen
Moran esraham Melayin	Lord have mercy up on us
Moran Husrahem Melayin	Lord with kindness have mercy upon us
Morio	Lord
Morio rahem alain u adarain	Lord have Mercy upon us and help us
Moronoyo	Relating to the Lord
Mshamshono	Deacon
Msheeho	Christ, the anointed
Nehavoon	Be with
Nibiyo (nbeeyo)	Prophet
Oraitho	Creation
Oyar	Sky (air Space)
Phagro	Body
Praksees	Acts of Apostles
Promion	Preface
Rooho	Spirit
Rushma (Rashmo)	Sign (Benediction)
Sadeeke	Righteous persons
Sahada/Sohdo	Martyr
Sedro	Order (a long prayer comes after promeyon)
Selun bashslomo	Go in peace
Shyno / shlomo	Peace
Shleeho	Those who are sent (apostles)
Shunoyo	Dormition / Assumption (of St. Mary)
Slooso	Prayer
Srophe	Angels with six wings
Sthoumen kalos (greek)	Be attentive (Let us stand well)
Shubaho Labo Labaro Val Rooho Kadisho	Glory be to the Father, to the Son and to the Holy Spirit
Shubukono	Absolution
Thubden	But again (diptych)
Thooyobo	Preparation service (for Qurbono)

APPENDIX VII: Prayers before and after receiving the Holy Communion

Prayers before Receiving Holy Communion

My God and my Lord, make me worthy to receive Thy Holy Body and life-giving precious blood for the eradication of my evil desires, and for the expulsion of my sinful deeds. Help me O God, through partaking these Holy Mysteries, for the remission of my debts, and forgiveness of my sins; and for the purification of my body and the enlightenment of my soul into life everlasting. Amen.

Prayers After Receiving Holy Communion

O Lord Jesus Christ, our God, I have received Thy Holy Body and precious Blood unto remission of sins and for life eternal. May this Eucharist be unto me not for condemnation, but for the life and redemption; for joy, health, and gladness; and to make me worthy to stand at Thy right hand during Thy second coming, Amen.

Meaning of making the sign of cross

Since Jesus Christ came down from heaven to earth to redeem us, the sign is made from the forehead to the chest. And since His death on the cross saved us from the left where we were in bondage due to Adam's sin, to be His children of the right, the sign is made from the left shoulder to the right. (Thus we were taught by our Patriarch Mor Ignatius Severios Rabo (AD 512 - 538). One should always perceive the sacrifice of our Savior on the cross while making the sign of the cross).

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Thank you .....

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+ Titus Yeldho, Archbishop

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